

# NEW TESTAMENT HISTORY

IN TWO VOLUMES

VOL. I

## The Life and Teaching of Christ

BY

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## PREFACE

THIS is a book primarily intended for use in schools. It had its origin in certain changes made in the School Certificate Regulations of both Oxford and Cambridge Universities ; the Life and Teaching of Christ, or the Life of Christ and the Growth of the Early Church, being now the subjects set for examination, in place of one of the Synoptic Gospels together with some other Book or Books of the Bible, as formerly.

From an educational point of view, and, in my opinion, from a Christian's point of view, the change is an improvement. It is well that the youth of our land should know, not only the life of Christ in its greatest possible fulness, but also something of the circumstances of the time in which He lived and in which His Church had its genesis.

In approaching my subject one of the first and most important points for decision was whether to quote passages from the four Evangelists *in extenso*, or to give a mere summary of the incidents of the Life and of the Teaching of Christ. Much might be said in favour of either plan, but the size and format of the book, for its special purpose, had to be considered. To have quoted all the necessary passages in full, with a sufficient description of the social, political and religious conditions of the period to form an adequate background, would have required a book of formidable proportions. I have, therefore, compromised by compressing into a few hundred pages a Life of Christ, as portrayed in the Gospels, together with a Commentary on the Teaching and an outline of contemporary events

in the first volume ; and in the second, the subject-matter of the *Acts of the Apostles* with special reference to the Life and Growth of the Primitive Church. This I have attempted to do in such a manner as to present a connected whole, so that the student, or reader, may pass almost imperceptibly from one feature to another without being conscious of the transition.

In presenting the salient facts of our Lord's life in order, together with His teaching and many of His most beautiful and pregnant sayings, I have used, as far as was possible, the very words of the Gospels and *Acts* in order that the student might from the first become familiar with the text of the Revised Version of the New Testament.

This method has not been adopted with any intention of enabling the student to avoid the necessity of consulting the Gospels themselves. On the contrary it is my hope and belief, my real intention, that this book shall be used in conjunction with the plain text of the Bible. With this end in view references are given to the text of the Gospels or *Acts* from which the narrative is derived, the reference given first being always to that Gospel which has been most closely followed. Thus the student who wishes to obtain a real insight into his subject will find himself constantly referring to the New Testament. Incidentally it may be remarked that there are no cheaper or better printed books in the world than the various editions of the New Testament. I may therefore reasonably take it for granted that every student will possess a New Testament and that the use of my book will conduce rather to more reading of the Gospels and *Acts* than that such reading shall be considered to be unnecessary.

By adopting this plan I have been able to dispense almost entirely with the necessity for Notes. Necessary explanations are given, partly in the narrative itself and partly in the lessons, articles, or explanatory paragraphs which

precede each section of the narrative of the Life. A few Notes on difficult phrases and words are collected at the end of each volume, the passages in the Text to which they refer being indicated by asterisks.

On the other hand it may be found that my plan involves a certain amount of repetition. This is inconsiderable in quantity, but, such as it is, I have not troubled to avoid it, for I believe that repetition is of the essence of teaching.

To name all the Authorities which have been consulted in the preparation of this work would be impossible in the short space to which a Preface is limited. The authors whom I have quoted are referred to at the foot of the page on which the quotation is made. For the rest I have made a liberal use of many school editions of the several Gospels, among which I wish particularly to express my obligation to the *Cambridge Greek Testament for Schools and Colleges*, the *Clarendon Bible*, Maclear's *Class Book of New Testament History*, Marshall's *School and College Edition of the Gospels and Acts* and Whitham's *Life of Our Blessed Lord*.

To the Appendices I have relegated much information which may be of particular interest to Candidates for examination, or which, placed in any other part of the book, might have disturbed its unity, or which, on the other hand, may be of interest but not of importance to the general reader.

It is hoped that the maps and diagrams, and the illustrations of historical or sacred scenes, will not be without value in lending vividness to the narrative. For the photograph of a model of a reconstructed Herod's Temple I am indebted to the Religious Tract Society and for the plan of Jerusalem to the publishing house of Mr. John Murray.

One more word. Some persons may object that too much help is given in this book, that nothing is left to the student to think out for himself. My own experience in teaching the Scriptures has taught me that too much help

cannot be given, that however much a student is told more remains for him to discover for himself and that the more he is told, the more he is likely to discover. "Unto every one that hath shall be given, and he shall have abundance."

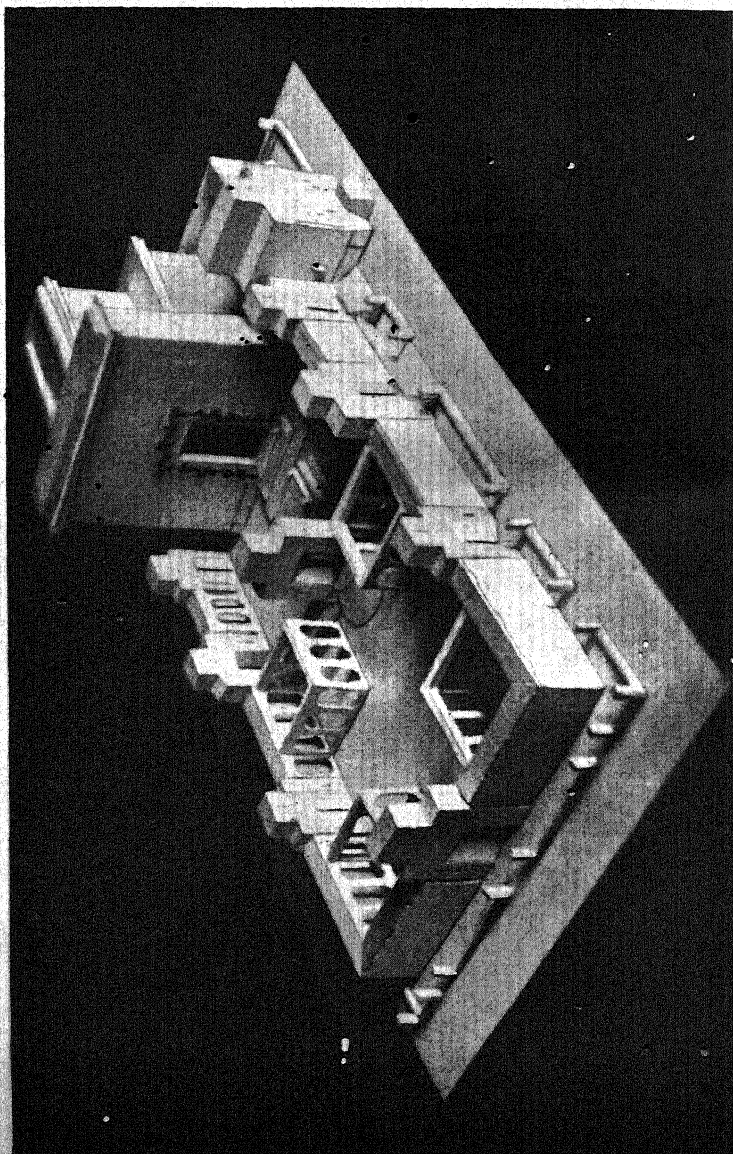
STANLEY WOOD.

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HEROD'S TEMPLE: FROM A MODEL MADE BY MISS M. A. DUTHOIT.

# NEW TESTAMENT HISTORY

## VOL. I. LIFE OF CHRIST

### INTRODUCTION

#### I. THE GOSPELS

**L**ANGUAGE is more readily used than understood. Every day, even the most thoughtful of us uses words and expressions of the meaning of which he is but dimly conscious. Usually our meaning is understood by our interlocutor or our reader sufficiently to enable him to enter into our thoughts. At other times, and frequently in ordinary conversation, the exact meaning is of little importance. But when we come to the serious study of any subject on which we wish to be well informed, it is important that we should understand the full significance of such words and expressions as we shall constantly meet with in our reading. One such expression connected with the subject of study before us is contained in the words

**The New Testament.** We are familiar with and understand, perhaps vaguely, the words 'covenant' and 'dispensation.' We know that the books of the Old Testament include an account of the covenant made between God and the Jews. This covenant was, in effect, an agreement wherein God promised to the Jews His blessing and protection in return for their obedience. The agreement was written on tablets of stone (Ex. 34<sup>10, 28</sup>) and the books of the Old Testament include the history of the Jews living under this dispensation or *régime*. But when our Lord says, "This cup is the new covenant (margin 'testament') in my blood" (Lk. 22<sup>20</sup>, 1 Cor. 11<sup>25</sup>) the word 'covenant' or 'testament'



appears to mean something more than it does when we speak of the 'Old Testament.' The distinction is emphasized by St. Paul in his Epistle to the Corinthians when he says that the new covenant is "not of the letter, but of the spirit," and when he further contrasts the two *régimes*, speaking of the old order as a "ministration of death" and of the new as a "ministration of the spirit" and "where the Spirit of the Lord is," he adds, "there is liberty" (2 Cor. 3<sup>4-17</sup>). A. H. McNeile adds further clearness to the distinction when he says, "There were two eras in the world's history, in which there were two *diathékai* (dispensations), the one involving slavery, the other freedom (Gal. 4<sup>24-26</sup>)"<sup>1</sup>

**The Synoptists.** We know that the first three Gospels are called Synoptic. Do we know why? In this instance the etymology of the word will explain. The word synoptic is derived from two Greek words meaning respectively 'together' and 'a view' or 'viewed' (Gk. *sun* = together, *opsis* = sight). Hence a synopsis is 'a general view,' and the first three Gospels are called synoptic because they present the same general view of our Lord's life, on the same general lines as regards framework, vocabulary and treatment, in all of which they offer a contrast to the Fourth Gospel. On the Synoptic Problem see p. 221.

**Gospel.** We use the word Gospel technically for a written account of the life and teaching of Christ. The Greek word *evangelion* means simply 'good news,' which is also the literal meaning of the Anglo-Saxon *gōd spell*. In the New Testament the word is always used in the original sense of the good news of the Christian message. The use of the word in its present sense may have had its origin in the opening sentence of *Mark*, "The beginning of the gospel of Jesus Christ, the Son of God."

<sup>1</sup> *An Introduction to the Study of the New Testament.*

**A Life of Christ.** A word of explanation may not be out of place to show clearly what we mean by 'A Life of Christ.' The Evangelists were not biographers. No one of them set out to write what we should to-day understand by a 'Life' or 'Biography' of our Lord. "The Synoptists deal with some forty days, *John* with only twenty in a ministry of three years."<sup>1</sup> The first three Gospels were compilations. In consequence they are fragmentary. The earliest MS.—of which, however, no trace has been found—is believed to have been a collection of discourses or sayings of our Lord, written perhaps by Matthew and without much connection or historical context. This document is called Q (Ger. *quelle* = source) and it was extensively borrowed from by both St. Matthew and St. Luke. The earliest of the four Gospels which we now possess is that written by St. Mark, probably after the death of St. Peter, and it contains an account of the life and teaching of our Lord as related by St. Peter and remembered by the Evangelist. This gospel contains no account of our Lord's early life. All the Evangelists are more concerned, each in his own way, to give an account of the work and teaching of Christ than to set down in chronological order the events of His life. This fact accounts to some extent for the different sequence of events in the different gospels. In each of them the teaching is the important element; the incidents in our Lord's life are important only as illustrating, perhaps in the best possible way, the teaching.

**Characteristics of the several Gospels.** Although all four Evangelists alike aim at setting forth the gospel, or good tidings of Jesus, and although in broad outline the Synoptic Gospels resemble one another, yet each one is distinguished from the others by certain characteristics peculiar to the person whose name it bears. Thus

<sup>1</sup> *A New Commentary on Holy Scripture*, S.P.C.K.

*Matthew.* The author of this Gospel (not necessarily St. Matthew) wrote for Jewish converts to Christianity. He emphasizes the Kingship of our Lord (genealogy traced from Abraham and David), in whom prophecy is fulfilled (numerous quotations from prophecy), and gives prominence to the Jewish thought of a Kingdom of Heaven. "Jesus the true messiah, born and trained under the Jewish law, and yet Lord of a Church whose inward faith, organization, procedure, and world-wide scope transcended the legal limits of Judaism—this is the dominant conception of Matthew's Gospel from beginning to end."<sup>1</sup> "His is the Gospel of the Church and its Head."<sup>2</sup>

*Mark.* (St. Mark wrote for Gentile converts. His aim is to present Jesus to his readers, as St. Peter had presented Jesus to him, as the Son of God. He emphasizes the mighty works of the Son of God and the effects they produce. This is the most minute and graphic of the Gospels. "It is the unique record, objectively stated, of the experience of an eye-witness, an intimate companion of Jesus throughout His Ministry."<sup>3</sup>

*Luke.* "If the leading note of the First Gospel is royalty, and of the second power, that of the third is love."<sup>4</sup> It represents Jesus to us as the Saviour of sinners. "The very word 'salvation' which does not occur in the first two Gospels, is found thirteen times in *Luke* and *Acts*."<sup>4</sup> It is also the Gospel of universality, connecting Christianity with man. The genealogy of Jesus is traced here to Adam and to God. And it is the Gospel of our Lord's Humanity, the Gospel of the poor, the blind and the afflicted. "Again, women were little accounted of in Jewish life: but all through this Gospel they are allowed a prominent place, and many types of womanhood are

<sup>1</sup> J. Moffatt.

<sup>2</sup> Witham.

<sup>3</sup> C. H. Turner.

<sup>4</sup> McNeile.



placed before us : Elizabeth, the Virgin Mary, the prophetess Anna, the widow at Nain, the nameless sinner in the house of Simeon, Mary Magdalene, Joanna, Susanna, the woman with the issue, Martha and Mary, the widow with the two mites, the 'daughters of Jerusalem,' and the women at the tomb."<sup>1</sup>

*John.* The Fourth Gospel differs widely from the other three. In the first place it is an original composition, not a compilation. Secondly the writer approaches his subject from a completely different point of view. If the others can be called historical, this is the Theological Gospel, and it is devotional rather than theological. It is the latest of the four Gospels, yet it is so different from the others and so independent that some have doubted whether the writer even knew the other Gospels. Not only are there discrepancies in historical details, but the writer gives us an entirely different portraiture of our Lord. In the Synoptists, Jesus seems to be trying to hide His claim to be the Messiah ; in *John* He accepts the recognition of His Messiahship from the first. Again the story of Jesus in the Synoptists is almost entirely confined to His work in Galilee and includes only one visit to Jerusalem ; the fourth Gospel lays the scene of the ministry chiefly in Judæa and gives an account of five visits to Jerusalem. The Synoptists tell of Christ's addresses to the multitude, usually in the form of parables, St. John's discourses are less simple and are generally addressed only to those most intimate with Christ. Many scholars think that the Fourth Gospel was written to supplement and in part to correct the records of St. Mark and St. Luke. (See also p. 42.)

There have always been differences of opinion as to the authorship of this Gospel. A well supported view is that the author was John the Elder, a native of Ephesus and

<sup>1</sup> Plummer.



disciple of John 'the beloved disciple' from whom he gained some of his material. \*

**Date, Language, and Place.** The evidence for an exact date of the writing of the Gospels is scanty. There is now, however, a fairly general consensus of opinion that *Mark*, the earliest of the three Synoptic Gospels, was written shortly before A.D. 70 and that *Matthew* and *Luke* were both written between A.D. 80 and 100, and probably both in the same period 80-5. It has been observed that, from a comparison between *Mark* (13<sup>14-20</sup>) and *Luke* (21<sup>20-24</sup>), "while St. Mark expected the destruction of the Temple in the future, St. Luke looked back to the siege and sack of the city in the past."<sup>1</sup> *John* was written probably between 90. and 100 and nearer to the earlier than the later limit.

*Matthew* and *Luke* are Greek translations from Aramaic, the language of the Jews in Palestine. *Mark* was originally written in Aramaic; there is no evidence of its being a translation. *John* was written in Greek, coloured strongly with Aramaisms, by a Jew whose native tongue was Aramaic.

There is a tradition that St. Peter and St. Mark were at one time together in Rome and that St. Mark wrote his Gospel here after St. Peter's martyrdom. *Matthew* is thought to have been written in Antioch, where it was largely used by Jewish Christians. The writing of *Luke* is placed in Corinth, whence it is thought to have been brought by its author to Rome. Hence it is sometimes called the 'Second Roman Gospel.' It is almost certain that *John* was written in Ephesus.

<sup>1</sup> McNeile.

## II. CONTEMPORARY HISTORY

At the time of our Lord's birth the Emperor Caesar Augustus was at the height of his power. He ruled over most of the then known world, the extent of his empire being thus expressed by St. Luke, "Now it came to pass in those days, there went out a decree that *all the world* should be enrolled" (Lk. 2<sup>1</sup>). This gives us a contemporary's view of the extent of the Emperor's dominions. A more precise definition of the empire would describe it as bounded on the west by the Atlantic Ocean, by the Rhine and the Danube on the north, the Euphrates on the east, and towards the south by the sandy deserts of Arabia and Africa. Britain had not yet been added to the empire, Parthia and Media, Mesopotamia and perhaps Arabia were outside. The ancient civilization of China appears to have been unknown to Rome at this time.

The rule of Augustus has been defined as "an absolute monarchy disguised by the forms of a commonwealth."<sup>1</sup>

In many respects it resembled our own government of India, Herod the Great being subject to the Roman Empire much in the same way as some of the Indian princes are subject to our government. Rome was the centre of government, and although Augustus himself always avoided making a display of authority, yet "all power emanated from the Emperor and descended through channels ordained by his sole will and pleasure."<sup>2</sup> Within his empire were at least a hundred different races, speaking perhaps many more languages and dialects. The only limits to his constitutional power were the understanding that he was to govern by law, and that he was not to be called a king in Rome or to wear the diadem of an eastern sultan. He

The Rule of  
Augustus

<sup>1</sup> Gibbon.

<sup>2</sup> Merevale.

"maintained the forms of the republic and affected to live as a simple senator among his equals. But he was none the less their master."<sup>1</sup>

The chief characteristic of his rule was moderation. He had no wish to extend the boundaries of his empire. "He felt that Rome in her present exalted situation, had much less to hope than to fear from the chance of arms."<sup>2</sup> Subject nations were controlled by a mere shadow of military force. His predecessors had done all the fighting that was necessary. "The world had settled down to its subjection, and the Empire already seemed an ordinance of Nature. Though free cities like Athens might survive, though client princes like the Herods might be suffered to remain, Roman influence was everywhere supreme. Rome never feared provincial disaffection. She massed her legions on the frontiers, and whole provinces were bared of soldiers. A few lictors were enough to keep the peace of Asia. If the riot at Ephesus (Ac. 19) had become serious, there were no regular troops worth mention much nearer than the Euphrates and the Danube. The Roman peace replaced the wars of nations, and revolt was something unimagined in the Gentile world. Israel was the only rebel. No ambition, no resentment of oppression—nothing but the glowing Messianic hope of Israel had power to overcome the spell of the everlasting Empire."<sup>3</sup>

An army composed of 25 legions and 25 auxiliaries, about 350,000 men in all, sufficed to defend a population of

The Roman  
Army

80 to 90 millions. The legion was divided into 10 cohorts each from 500 to 600 strong.

The garrison at the Tower of Antonia in Jerusalem consisted of a cohort of 600 men, with some cavalry under the command of a military tribune (Ac. 21<sup>33-40</sup>). The 'band of soldiers' (Jn. 18<sup>3</sup>), which arrested Jesus, was also commanded by a tribune and

<sup>1</sup> Gwatkin. *Early Church History*.

<sup>2</sup> Gibbon.

<sup>3</sup> Gwatkin.

would be some hundreds strong, more than enough to make resistance hopeless. Under each tribune were six centurions, each commanding nominally 100 men. Jesus does not in any of the Gospels explicitly disapprove of the military calling—though His whole teaching implies disapproval of war. The centurions in the New Testament are all favourably mentioned (Mt. 8<sup>10</sup>, 27<sup>54</sup>; Lk. 7<sup>4-9</sup>, 23<sup>47</sup>; Ac. 10<sup>1</sup>, 27<sup>3, 43</sup>). "On the other hand, there are not wanting several references to the heartless character of the average soldier. In almost every case of persecution or oppression, they were the instruments of the suffering inflicted on the righteous."<sup>1</sup> One of the special privileges of the Jews under the empire was that they were legally exempted from service in the Roman army. In Judæa, apart from a small body of Temple police, the only soldiers would be Gentiles. The Herodian princes maintained small armies of their own in Galilee, Perœa, Batanea, etc.

Under this tolerant system of government there was no lack of material progress among the Jews, but this would be seen chiefly among the non-Palestinian Jews, in Alexandria and the towns of Asia. They were not at this time a specially commercial people, nor were they noted for usury. The Jews of Palestine were mainly occupied with agriculture, producing grain, vegetables, fruit, wine, honey, oil. Round the Sea of Galilee the fishing industry was predominant: salted fish was exported. Large estates were exceptional in Palestine. At the same time many commercial products must have passed over the great military highway from Western Asia to Egypt. Egypt was the granary of the empire, and the Mediterranean was a Roman lake. "In the most flourishing periods of ancient history," says Merevale, "the Mediterranean may be compared to the

• Commerce,  
Industry

<sup>1</sup> Cadoux. *The Early Church and the World*.

great inland lakes of the American continent, skirted with cities, villages and clearings." The convoy which bore the corn of Egypt to Rome was eagerly awaited by the inhabitants and its arrival was the occasion of a general holiday. But the Greeks were better sailors than either the Romans or the Jews and navigation was only carried on in the finer parts of the year, from March to November (Ac. 27<sup>th</sup>).

The government of the provinces was either in the hands of *proconsuls* nominally appointed by the Senate as in the case of Asia Minor (Asia in the Government of the Provinces New Testament), Achaia, Cyprus, Crete and Cyrene, or of *legati* appointed by the emperor as in Gaul, Syria, or of *prefecti* as in Egypt, or *procurators* as at some periods in Judæa. The proconsuls enjoyed a more honourable character than the legates, the former being attended by twelve lictors, the latter by six. But a proconsul could never command an army, while the legates who were in charge of the less peaceful districts could. Asia was the most important province governed by a proconsul, with a residence frequently at Ephesus. Syria was an important province governed by a legate, whose legions guarded the frontier against the Parthians. It was a principle of the Roman government to allow local authorities to manage their own affairs as much as possible without interference from the official administrator. Colonists imparted Roman ideas and the most faithful and deserving of the provincials were admitted to the freedom of Rome. Where the Roman conquers there he inhabits, was their proud boast.

The government of Palestine was of rather a different character, as the Jews themselves were different from all other peoples. Strange as it may seem to us now they were, both before and after the period of our Lord's life on earth, a nation of fierce fighters, stubborn, religious, intolerant

of other religions. For eighty years, with one brief interval, before Pompey took Jerusalem, from 142 to 63 B.C. Judæa had been independent and during most of this time there were kings of the Hasmonæan dynasty reigning in Jerusalem—king-priests, or priests who were at the same time warrior kings, who made conquests, extended their territory and forcibly converted Gentiles to Judaism. Under Augustus, Judæa was to have a king again, if only a client king. When Pompey in 63 B.C. reduced Syria to a Roman province, he seized the occasion of internal dissension in Judæa to take Jerusalem and to destroy its temple. Hitherto the Roman republic had always cultivated the alliance of the Jews as a counterpoise to the power of Syria and Egypt. After the battle of Pharsalus, 48 B.C., Antipater, the father of Herod the Great, paid court to the victors and was supported by them in Judæa. In 39 B.C., Herod was given the title "King of the Jews" by the Roman senate. In the same year Jerusalem was attacked by the Parthians. After a protracted war, Herod, with the help of the Romans, retook Jerusalem in 36 B.C. and was established on the throne by Antonius. Six years later, after the battle of Actium, Augustus, now supreme over the Roman dominions, confirmed Herod in the possession of Judæa and added to his territories Gadara and Samaria on the north, and the districts of Gaza and Joppa on the sea-coast. Herod now reigned over the whole of Palestine by favour of Augustus until his own death in 4 B.C.

When Herod received his kingdom from Antonius, his first act was to slay all the princes of the rival Hasmonæan family. These included the brother, the uncle and the grandfather of his wife Mariamne and later his beautiful wife herself—and her two sons. He also put to death his own eldest son. These monstrous and bloody deeds, no less

King Herod  
the Great



than the slaughter of the innocent infants of Bethlehem much later in his reign, were in accordance with all that we know of his character. "The master-passions of that able but wicked prince were a most unbounded ambition, and a most excruciating jealousy. His whole career was red with the blood of murder."<sup>1</sup> His reign is characterised by cringing servility to Rome—he even built temples for the state-worship of the Emperor—by love of display, unscrupulous selfishness and bloody despotism. He was generally hated by his Jewish subjects, less perhaps on account of his cruelty than because he was the representative of Rome; for the independent and exclusive race of Israel could never rid themselves of their outstanding hatred of Rome. At the beginning of his reign he put to death forty-five of the richest members of the Sanhedrin, the ruling council at Jerusalem. He abolished the lifetime of the high-priestly office, which he brought completely under the secular power. He replaced the old aristocracy with creatures of his own who became known as Herodians, a political party who, while acquiescing in the Roman rule, looked to the family of the Herods for a fulfilment of the prophecies concerning the Messiah. Their leading principle was worldliness (Mt. 22<sup>16</sup>, Mk. 3<sup>6</sup>, 12<sup>13</sup>). Although himself nominally a Jew, and although he founded cities and harbours, constructed roads, theatres, temples and baths, erected monuments, and rebuilt on a grandiose scale the temple at Jerusalem; and although he always tried to avoid wounding the religious susceptibilities of the Pharisees, and even remitted one-third of the Roman taxes, yet he never achieved popularity. He curried favour with the Pharisees, because their activities were religious rather than political. But, do what he would, he could not stifle national feeling. The Jews always bore the yoke of dependence with im-

<sup>1</sup> Farrar.

patience and never ceased to look forward to the time when they should once again be an independent nation, with a king of their own reigning gloriously in Jerusalem and receiving homage from all the nations of the world.

The death of Herod the Great took place in 4 B.C., a few years after the birth of our Lord. His kingdom was divided in accordance with his will among three of his sons. Philip became *tetrarch* of the northern portion of Palestine on the east of the Jordan, his tetrarchy including Trachonitis, with Casarea Philippi, Ituræa, Batanea and Auranitis. He is said to have been just and generous, and much the best of the Herods. Herod Antipas received Galilee, the richest and most fertile district of Palestine, and Peræa, a sparsely populated district east of the Jordan. Although Antipas had no legal right to any higher title than tetrarch he frequently received the courtesy-title of king (Mt. 14<sup>9</sup>, Mk. 6<sup>14</sup>). To Archelaus was allotted Idumæa, Judæa and Samaria, with the title of *ethnarch*. This is the Archelaus against whom Joseph was warned in a dream (Mt. 2<sup>22-23</sup>) and of whose cruelty his subjects later complained to Augustus. He was removed from the throne in A.D. 6 and banished to Vienne in Gaul. A Roman *procurator* was put in his place and Judæa and Samaria were attached to the Roman dominions.

While the transition was taking place the census of the procurator Quirinius (Lk. 2<sup>2</sup>) was taken (6-8 A.D.), and at about the same time a poll-tax was levied of a *denarius* for every person (Mk. 12<sup>15-16</sup>, Lk. 20<sup>24</sup>).

**Procurators** This tax was bitterly resented by the Jews and when first imposed led to an insurrection under Judas of Galilee (Ac. 5<sup>37</sup>). The *procurators* were less oppressive to the Jews than were the rulers of the house

of Herod, but being Romans, they were more hated, especially by the lower classes. After the withdrawal of Quirinius, there were four successive *procurators* of Judæa and then Pontius Pilate (26-36 A.D.) was appointed to the office. They were subordinate to the imperial legates of Syria, resided in Cæsarea and visited Jerusalem on special occasions only. The military were under their command, and their chief business was the maintenance of the peace and the care of the revenue. They interested themselves in affairs of religion only in so far as these had a political importance.

The administration of justice appears to have been left to a very considerable extent in the hands of the Sanhedrin

**Administration  
of Justice**

under the presidency of the high-priest, but it was not allowed to give effect to any capital sentence. In the smaller towns and villages "each synagogue had its own small municipal jurisdiction, with the power of excommunication or exclusion, and extending to the right of inflicting lashes on the bare back and breast of the offender."<sup>1</sup>

Outside their own nation the Jews had acquired a character for turbulence and seditiousness. But their strong national character, though it rendered them unpopular among all other nations, was yet "not incompatible with an antique simplicity of manners which bound them together and gave a healthy vitality to the body politic. The tone of intercourse between various ranks among the Jews, even in the days of which the New Testament treats, still savours strongly of the patriarchal . . . The social relations seem to have been unusually pure, those above all of master and servant, were natural and kindly; slavery among the Jews was so confined in its extent, so guarded by law and custom, as to become a real source of strength instead of

**Internal Social  
Relations**

<sup>1</sup> Stanley: *Jewish Church*.

weakness to the commonwealth."<sup>1</sup> Family affection was strong among them and their treatment of children more humane than was customary among the Romans, with whom the exposure of infants was a common practice. We can "understand," says Lowther Clarke, "how impossible it was for a 'Holy Family' to appear elsewhere than among the Chosen People."<sup>2</sup> The exercise of hospitality was universally prevalent among the Jews. "The Rabbis said that Paradise was the reward of willing hospitality."<sup>3</sup>

From this brief survey of the civilised world at the time of our Lord's birth we may form some opinion of its state of preparedness to receive a new faith. The polytheistic religion of the Romans was worn out, except perhaps as part of literature and art, and, among the most ignorant classes, as a government institution. It satisfied neither the reason nor the conscience and was maintained only for reasons of policy. The gods of Rome and of Greece, of Gaul or of Germany, were gods of nations, not of mankind. Emperor-worship, which had been gradually gaining ground since the battle of Actium, was abhorrent to the Jews, who resisted it as a form of idolatry. At the same time the lofty monotheism of the Jews, who worshipped a God without an image, and whose mysterious belief exercised so great an influence on the lives of its devotees, was beginning to attract serious men of all nations and all classes. The philosophy of Socrates and Plato which had become fashionable in Rome was preparing the way for some higher manifestation of the truth. Old opinions were everywhere unsettled. Stoicism, "the noblest creed devised by man without the aid of special revelation", was a philosophy, not a religion; it was "a morality of detachment from the world and a denial of human feeling."<sup>4</sup>

<sup>1</sup> Merevale.

<sup>2</sup> *New Commentary.*

<sup>3</sup> Farrar.

<sup>4</sup> Gwatkin.

World Conditions  
favourable to the  
Introduction of  
Christianity

It could never attract the masses. Epicureanism, a philosophy of "indolent apathy or empty irony"<sup>1</sup> was ill-adapted to lives in which toil is a necessity and poverty and misery too often accompaniments. Eastern worships from Persia and Egypt with their belief in a life after death, travelling westward, formed a kind of bridge between paganism and Christianity. Finally the unexampled peace under Augustus provided a framework into which a new religion might be introduced without hindrance and without violence, while his tolerance of every form of worship, and his patronage even of Jewish forms, facilitated its introduction and favoured its propagation. For, during the reigns of the early emperors Christians were little noticed and hardly distinguished from Jews. This obscurity in which the early Christians lived favoured the spread of their teaching. It was not until the reign of Nero (A.D. 54-68) that they began to be persecuted as Christians, and then persecution and martyrdom served only to strengthen faith and increase enthusiasm. "It was not fitting that a martyr should seem to mourn."

In reading the Gospels from a historian's point of view we must remember that they were written with a purpose.

Religious Life  
of the Jews  
in the Time  
of our Lord

It was no part of the purpose of any one of the Evangelists to extol what was best in the religious life of the Jews. The purpose of each one of them was rather to show how the religion had become debased and perverted, and how its most prominent exponents had fallen away from their ideals.

That element in a nation which is most prominent and most conspicuous does not always represent the real life of the nation. Nor does life and thought in the capital of a country reflect accurately the character and mode of life in the provinces—

Of the Upper  
Classes

<sup>1</sup> Mommsen.

though it may lead it. When Jesus came to Israel evil abounded. The wealthy Sadducean aristocratic and irreligious priesthood was probably more courted and more active in influence, and the eminent lawyers and arrogant Pharisees more respected, than any other bodies of men or societies in Palestine. But they must not be taken to represent the whole nation of the Jews.

We must not forget that as a people the Jews were more devoted to religion than any nation has ever been, that, while disliked and even hated by other nationalities, they were nevertheless respected for their consistency and for their rigid adherence to their one God. "It must be remembered that the roots of national piety, the Scriptures of the Old Testament, were everywhere known. The law and the prophets were read in every synagogue, the religious worship of the temple still preserved the ideals and memories of the past, the psalms were the organ of public worship and the expression of personal piety. There were many who strove to fashion their lives on the pure morality of the Old Testament, undisturbed by the pedantic philosophy, the party strife, and the religious fantasies which prevailed so widely. . . . The ideal of Israel had failed. But the nation still preserved the seed of true religion, and there were many ready to respond to the divine message when it came among them."<sup>1</sup>

The early life of Christ was passed in Nazareth, one of the more important country towns of Galilee, described in Lk. 1<sup>26</sup> as a city. It would have a busy market for country commodities, attended by many well-to-do citizens, farmers and proprietors of the district. It would be ruled by a council of elders who would exercise religious as well as civil control. The synagogue with its thorough, if somewhat limited

Of the  
People

Life in  
Nazareth

<sup>1</sup> Headlam.



education would discipline the Jewish youth of the community, teach them to read and to write, and provide them with a thorough training in the law and the prophets, and with a knowledge of the Psalms. There were many Gentiles in Galilee and Greek cities near its borders. Merchants and rich traders, soldiers and courtiers would pass continually along the great commercial roads that dissected it. There is reason to believe that the education given would be less narrow and less pedantic than that acquired in the more isolated capital, Jerusalem.

North of Judæa was the country of the Samaritans whose history is of importance in connection with the New Testament, in which they are often mentioned. They were Israelites with a mixture of Gentile blood which had been introduced

The  
Samaritans

by Assyrian colonists after the fall of the northern Israelite kingdom. These colonists had brought some heathen elements into their religion ; but, by the time of our Lord the Samaritans were as opposed to idolatry as the Jews themselves. The antagonism between Jews and Samaritans was originally political but afterwards extended to matters of religion. The Jews had refused their offered co-operation in the re-building of Solomon's Temple (cf. 2 Kings 17<sup>24-41</sup>) ; the Samaritans set themselves to impede the work of building, and they built for themselves a rival temple on Mount Gerizim (Jn. 4<sup>20</sup>). This was afterwards destroyed by John Hyrcanus in 130 B.C. In religion they accepted the five Books of Moses while they rejected the other sacred books. The head of their community was a High Priest who claimed to be descended from Aaron. Like the Jews they expected the coming of the Messiah. In the period of the Gospel history Samaria was not itself a city of the Samaritans but was a Greek pagan city. The Samaritans lived in the towns and villages round Samaria. The whole tenor of the Gospel narrative leads us to think

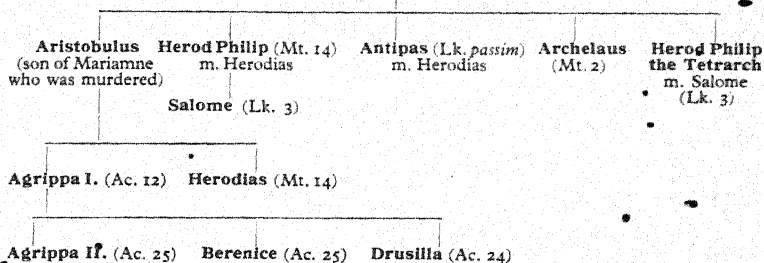
that the enmity between the two branches of one race was kept alive rather by the Jews than by the Samaritans, for Jesus shows sympathy towards the latter and they were afterwards among the earliest Christians (see Ac. 8<sup>5-17</sup>).

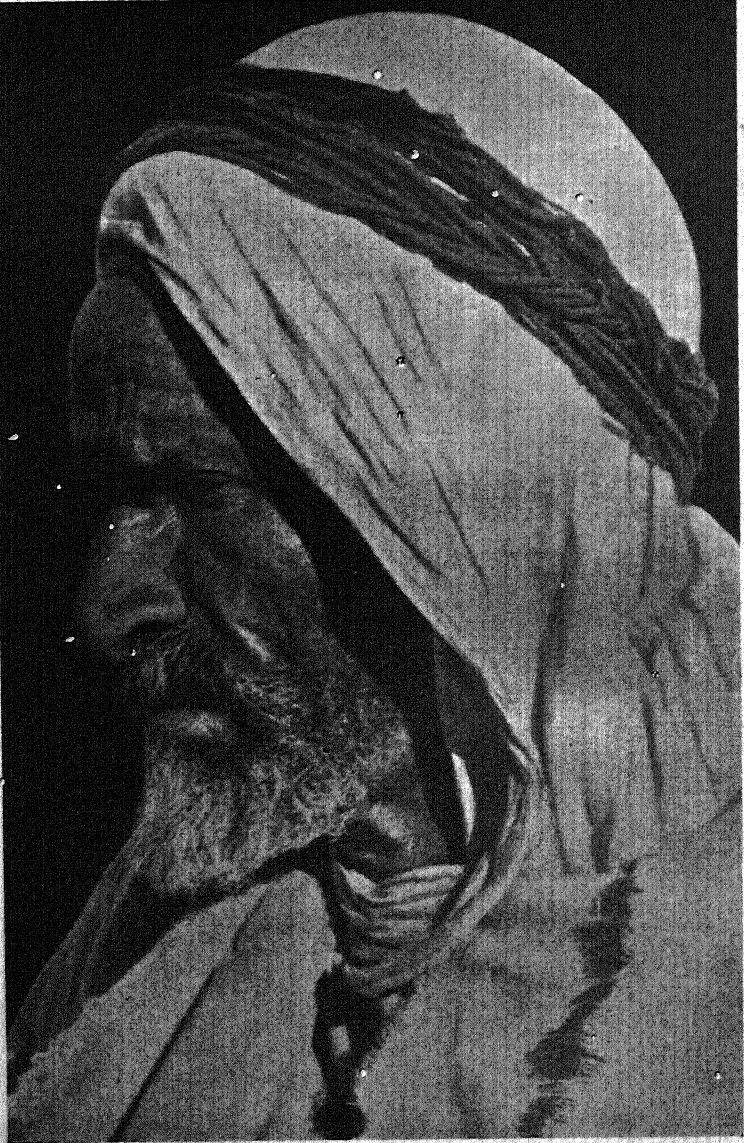
### THE HERODS

*in the Gospels and Acts.*

**HEROD (THE GREAT) Mt. 2.**

married successively nine wives (*Josephus*).





TYPICAL HEAD OF COUNTRYMAN.

## THE LIFE OF CHRIST

### BIRTH AND EARLY YEARS

SOME three or four years\* before the birth of Christ and while Herod the Great was still ruling tyrannically over the Jews in Palestine, the angel Gabriel appeared to one Zacharias, a priest of the course of Abijah,\* a righteous man who, with his wife Elizabeth, walked in all the commandments and ordinances of the Lord blameless. Zacharias at the time was attending to his honourable and sacred duty in the temple, burning incense on the golden altar. And the whole multitude of the people were praying without at the hour of incense.\* To the troubled and fearful priest the angel announced that his wife Elizabeth, who was childless and well stricken in years, should bear him a child, whom he was to call John, and that this son should be filled with the Holy Ghost,\* even from his mother's womb, and that he should be great in the sight of the Lord, and should make ready for the Lord a people prepared for him. When Zacharias dared to doubt and to question further, the angel Gabriel rebuked him, and said, Behold thou shalt be silent and not able to speak until the day that these things shall come to pass. And when Zacharias came out of the temple he was unable to utter the words of blessing which the people waiting without expected of him. They perceived that he had seen a vision in the temple. And he continued making signs unto them and remained dumb.

Six months later the angel Gabriel was sent from God to Nazareth, in Galilee, to a virgin whose name was Mary and who was betrothed to a man named Joseph, of the royal house of David. To her the angel announced that she should give birth to a son, whom she was to call Jesus ("The salvation of Jehovah"), and added, He shall be great and shall be called the Son of the Most High : and the Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end.

Before  
the Birth  
of John the  
Baptist.  
Lk. i. 1-25

The  
Annuncia-  
tion.  
Lk. i. 26-38

\* The asterisks refer to the Notes on pp. 169-189.

This son should be born of the Holy Ghost and would be called holy, the Son of God. And the angel told Mary that her kinswoman, Elizabeth, who was thought to be barren, would also bear a son. Such was the power of God. And Mary said, Behold, the handmaid of the Lord ; be it unto me according to thy word.

An Angel  
visits  
Joseph.  
Mt. 1<sup>18-25</sup>

Now Joseph, being a righteous man, would possibly have repudiated Mary, had he not also at that time been visited by an angel of the Lord in a dream who told him not to fear to accept Mary, for that which is conceived of her is of the Holy Ghost. She should bring forth a son, whose name was to be Jesus, and who, in fulfilment of a prophecy of Isaiah, was to save his people from their sins, And they shall call his name Immanuel.\* Joseph did as he was bidden and took his wife unto him.

Mary  
visits  
Elizabeth.  
The  
Magnificat.  
Lk. 1<sup>39-55</sup>

Then Mary went to visit her kinswoman in the hill country of Judah.\* And Elizabeth seeing her was filled with the Holy Ghost and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? And she went on to prophesy the fulfilment of the things which had been spoken to Mary from the Lord. Then follows the beautiful hymn, or canticle, now known as the *Magnificat*, in which Mary magnifies the goodness of God who has so greatly exalted herself that all generations shall call her blessed, who, in exalting her shows grace or favour to all generations of believers, whose justice shall always be on the side of the oppressed and who through her shall fulfil his promises made to Abraham and to the patriarchs.

The Birth  
of John.  
The  
Benedictus.  
Lk. 1<sup>57-80</sup>

In due course, Elizabeth brought forth her son, and her neighbours rejoiced with her. On the eighth day he was circumcised and the relatives would have called him Zacharias after the name of his father. But Elizabeth said, Not so ; but he shall be called John. And when they appealed to his father he wrote on a tablet,\* His name is John. And from that moment the tongue of Zacharias was loosed, and he spake, blessing God. And all the people round about feared and marvelled, wondering, What then shall this child be? For the hand of the Lord was with him.

Then Zacharias was filled with the Holy Ghost and chanted the canticle known as the *Benedictus*, in which he blesses God for that he has, by the birth of John, a horn of salvation,\* fulfilled the prophecies •



of the Old Testament, and has given them a new prophet who shall deliver Israel from her enemies and go before the face of the Lord to make ready his ways ; to give knowledge of salvation unto his people in the remission of their sins, and shall be as the dawn of a new world of light and peace.

Then John lived in the deserts\* and prepared himself by rigorous living for the day of his shewing unto Israel.

In those days (*i.e.*, 8-6 B.C.) when Quirinius\* was governor (or acting imperial legate) of Syria, the emperor Augustus decreed that all the world\* should be enrolled. The Jews, who received many privileges from Augustus, were enrolled in the Jewish, not the Roman fashion, every one in the city of his fathers. Consequently Joseph went with Mary from Nazareth in Galilee to Bethlehem in Judæa, the birthplace of David, from whom Joseph and Mary were both descended. Arriving at Bethlehem they found there was no room for them in the humble inn or *khan* of the village and they were obliged to shelter in the stable or cave adjoining it, probably among the cattle. Here Mary gave birth to Jesus and wrapped him in swaddling clothes and laid him in a manger.

The  
Birth of  
Jesus.  
Lk. 2:1-7



BETHLEHEM. A GENERAL VIEW.

Visit  
of the  
Shepherds.  
*Lk. 2<sup>8-21</sup>*

There were shepherds in the neighbourhood, and as they watched over their flocks by night an angel of the Lord stood by them and the glory of the Lord\* shone round about them, and they were sore afraid, and the angel told them of the birth of a Saviour, which is Christ the Lord and bade them go to the inn and see for themselves. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, And on earth peace among men in whom he is well pleased. And the shepherds went to Bethlehem and saw Mary and Joseph and the babe, and told what they had seen and heard, and all that heard them wondered. But Mary kept all these sayings, pondering them in her heart.

After eight days the babe was circumcised, as John had been before him, and was given the name Jesus.

Simeon  
and  
Anna.  
Nunc  
Dimittis.  
*Lk. 2<sup>22-40</sup>*

And about a month later, in order to satisfy the requirements of the Jewish law\* his parents went to Jerusalem for the ceremony of the purification of the mother and to present the child in the temple to consecrate him to the service of the Lord. As they came into the temple they were met by a devout and righteous man of the name of Simeon to whom the coming of Jesus had been revealed, and who was looking for the consolation of Israel.\* Moved by the Holy Spirit Simeon took Jesus in his arms and blessed God, in the words of the *Nunc Dimittis* of our Prayer Book, because he had seen the Saviour of mankind, A light for revelation to the Gentiles and the glory of thy people Israel. And when Joseph and Mary marvelled Simeon blessed them also and said unto Mary, Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

At that same time, a devout prophetess also, one Anna, who spent most of her time in the temple and who was more than a hundred years old, came up and gave thanks to God, and spake of Jesus to all them that were looking for the redemption of Jerusalem.

The Magi.  
Flight  
into  
Egypt.  
*Mr. 2<sup>1-23</sup>*

At about this time wise men\* from the east, Chaldeans or astrologers, came to King Herod and enquired where he was that was born King of the Jews for they had seen his star in the east and wished to worship him. On learning that according to prophecy Bethlehem was the place to be so glorified, For out of thee shall come forth a governor,



which shall be shepherd of my people Israel, they went thither and fell down and worshipped Jesus, offering him kingly gifts, gold and myrrh and frankincense. Herod, ever suspecting some rival, was exceeding wroth when the wise men did not return to him (for they had been warned of God in a dream that they should not) and he ordered that all the male children in Bethlehem and its neighbourhood, from two years old and under, should be put to death. Thus was fulfilled the prophecy of Jeremiah, A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children;\* and she would not be comforted, because they are not. But Herod's bloodthirsty design was defeated, for an angel of the Lord had already warned Joseph in a dream to flee into Egypt. And so he did and was there until Herod died.

We are told little of the early life of Jesus. As he grew and waxed strong, the grace of God was upon him and he advanced in wisdom and stature and in favour with God and man, and was subject unto his parents.

• Childhood  
and  
Youth.  
Lk. 2<sup>40-52</sup>

One incident occurred which showed him to be no ordinary child. At the age of twelve he went with his parents to the feast of the passover\* at Jerusalem. And here they lost him for three days, after which they found him sitting in the temple with the learned doctors,\* amazing with his wisdom all that heard him. When his mother remonstrated with him his reply was, Wist ye not that I must be in my Father's house? This they understood not yet, but his mother kept all these sayings in her heart.

## FROM THE BIRTH OF CHRIST TO THE BEGINNING OF HIS MINISTRY

The education of Jesus does not appear to have been different from that of any other child of His class. The incident in the Temple shews Him to have been of unusual intelligence and deeply versed in the Scriptures but He does not seem to have possessed any other acquired knowledge than such as He would have gained in the Synagogue. Although Greek was commonly spoken in Galilee in our

Lord's time there is no sign in the Gospels that Jesus spoke any other language than Aramaic.

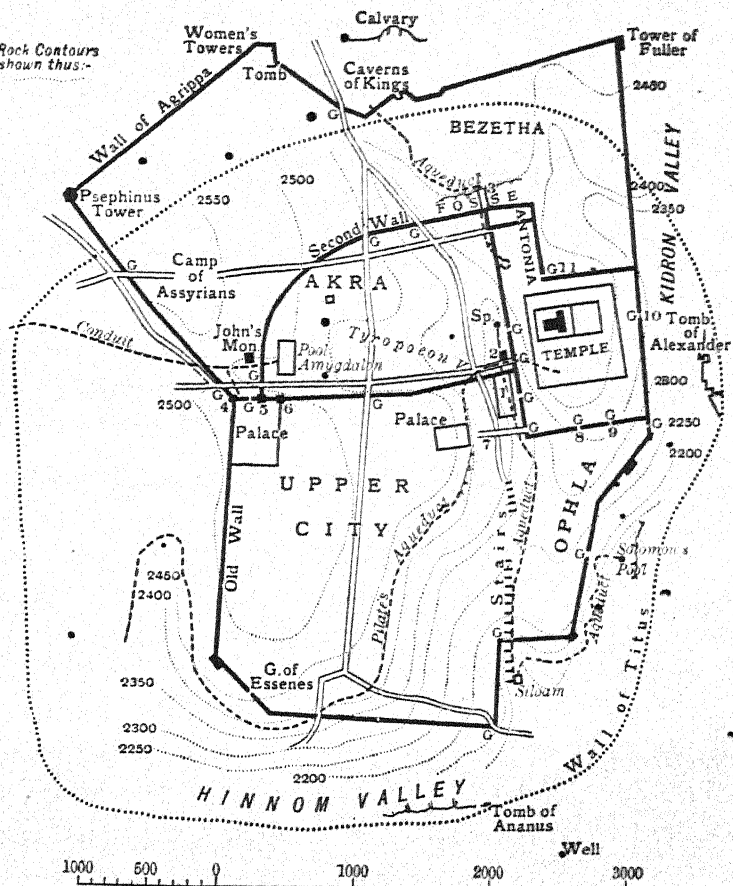
**The Temple** of the Gospels is the temple built by Herod the Great. He began the building of it in 20 B.C. and made it ready for religious services in about nine and a half years; but the complete building with all its outer courts, its cloisters and plates of gold was not finished till A.D. 65. "Forty and six years was this temple in building" (Jn. 2<sup>20</sup>) must have been spoken of the unfinished pile. It was built on the site of King Solomon's temple and when completed was thought to be the most magnificent building ever constructed. Agrippa, the leading statesman and friend of the Emperor Augustus "offered a sacrifice of 100 oxen in the Temple, and feasted the subjects of the Jewish king at a splendid entertainment."<sup>1</sup> It formed a most important link between the Jewish settlements throughout the world and served at once as temple, forum, tribunal and university. Its courts and surrounding porticoes could accommodate half a million people.

Different parts of the Temple were the Holy of Holies, the Holy Place, the Porch, the Court of the Priests in which was the Brazen Altar, the Court of the Israelites, the Court of the Women, containing the chests for the reception of offerings called the Treasury in Lk. 21<sup>4</sup>, and the Court of the Gentiles. Leading into the Court of the Gentiles were Solomon's Porch and the Beautiful Gate.

**The High-Priest**, the chief official, usually officiated only on Sabbaths and New Moons and at the great festivals of Passover, Pentecost and Tabernacles. The conduct of the daily services devolved upon 20,000 *priests*, divided into 24 courses which were subdivided into *families* (Lk. 1<sup>5, 8</sup>). The priests

<sup>1</sup> Maclear.

Rock Contours  
shown thus:-



Scale of Feet.  
JERUSALEM IN 70 A.D.

#### REFERENCES

- |                       |                       |                     |
|-----------------------|-----------------------|---------------------|
| 1 The Xystos          | 5 The Tower Phasaelus | 9 The Triple Gate   |
| 2 The Council House   | 6 " " Mariamne        | 10 The Shushan Gate |
| 3 The Pool Strouthios | 7 The Bridge          | 11 The Gate Tadi    |
| 4 The Tower Hippicus  | 8 The Double Gate     |                     |

G = Gate

were assisted by Levites, similarly divided into courses. Other assistant members of the *personnel* were the *representatives of the people* and the *musicians*. The superintendence of the Temple was entrusted to a *captain of the guard* (Lk. 22<sup>4</sup>, Ac. 4<sup>1</sup>, 5<sup>24</sup>) himself a priest, who saw that no one entered in a state of legal uncleanness.

The Romans respected the sanctity of the Temple and did not interfere with the Jewish worship. We have already seen that they were not averse even to sacrifice in it. "The polite Augustus condescended to give orders that sacrifices should be offered for his prosperity in the temple of Jerusalem"<sup>1</sup> But no Gentile was allowed to advance beyond a certain point in the Court of the Gentiles and though the Jews might at times sacrifice for the Roman Emperor they steadfastly refused to sacrifice to him. The Romans, however, were well represented in the close neighbourhood, for they had their barracks in the Tower of Antonia at the north-west corner of the Temple and connected with it by two flights of steps (Ac. 21<sup>31</sup>). Imperial soldiers were garrisoned here and were always in readiness at the times of festivals to guard against riots.

The Romans  
and the Temple

It was customary for all Jews, even those resident in distant parts of the empire, to go to Jerusalem at least once a year to attend one or other of the three great festivals. We have seen that Joseph and Mary went to Jerusalem for our Lord's circumcision and presentation. In doing this they more than fulfilled the requirements of the Law. At the age of twelve a Jewish boy was 'grown up,' and at this age Jesus accompanied His parents on their annual visit to attend the festival of the Passover. The Temple contained a Synagogue, a place of meeting for the study and teaching of the Law. Here probably the learned

Customs  
referred to

<sup>1</sup> Gibbon.

Rabbis gave instruction, expounding the Law daily during the seven days of the festival.

It is thought that St. Luke obtained his account of the childhood of Jesus from Mary herself.

The word **Passover** refers to the 'passing over' of the houses of the Israelites by the destroying angel when the first-born of the Egyptians were slain (Ex. 12<sup>27</sup>). The Passover Festival, also called the Feast of Unleavened Bread, falls at the end of March and the beginning of April. It is a Festival of Thanksgiving for the deliverance of Israel from the Egyptian bondage. The central custom of the feast in the time of our Lord was the eating of the Paschal lamb with wine and unleavened bread, with a grace before the meal and at the end a benediction and the singing of certain Psalms. The company present might not be fewer than ten persons; they met in the evening, reclined on couches and the ceremony included an account in set form of the delivery from Egypt.

*The fifteenth year of the reign of Tiberius Caesar* (Lk. 3<sup>1</sup>). There is some difficulty here in connection with the chronology about which St. Luke appears to be so precise. According to modern reckoning Jesus was born in 8-7 B.C. (see p. 200). The 15th year of Tiberius means, not 15 years after the death of Augustus but 15 years after Tiberius's adoption by Augustus who, two years before his death "dictated a law, by which the future prince was invested with an authority equal to his own over the provinces and the armies."<sup>1</sup> Another difficulty arises from the mention of Lysanias. A Lysanias, king of Abilene, is known to have been executed by Mark Antony in 36 B.C.; but there is some evidence for a younger Lysanias, a tetrarch, and Luke's accuracy need not be doubted. The allusion

**Chronology.  
Contemporary  
History**

<sup>1</sup> Gibbon.

to Quirinius may be an error on the part of St. Luke, for Quirinius is known to have conducted a census in Judæa in A.D. 6-7 when it became a Roman province on the deposition of Archelaus. On the other hand, though Josephus tells us that Sentius Saturninus governed Syria 8-6 B.C., yet recent research has established the fact that Quirinius was legatus in Syria in 11-7 B.C. also. There are other cases when two legati of the Emperor were in a province at the same time.

**Tiberius** reigned from A.D. 4 to 37, living in seclusion in Capreæ during the last eleven years. He was not the

monster of iniquity that Tacitus makes him out to be. The Jewish historian Josephus represents his government as being mild and equable and tells us, among other things, that he lengthened the term of office of the proconsuls to an indefinite period, which was much to the advantage of the provinces as they were involved thereby in less expense and fewer exactions, for there were fewer fortunes to be made. Merevale tells us that "in the provinces his administration was beneficent, and his memory held in honour" and that he shewed great vigilance in detecting the rapacity and injustice of the governors. He was wont to say, 'A good shepherd must shear his sheep and not flay them.'

**Pontius Pilate** was the sixth Roman Procurator of Judæa, appointed A.D. 25-26. He was an inefficient, rapacious and cruel official, though probably

not more cruel than most of his predecessors. He brought with him his wife (Mt. 27<sup>19</sup>) and a Roman household, established himself at Cæsarea on the sea coast, the usual residence of the procurator (Ac. 25<sup>1, 4, 6</sup>), but visited Jerusalem, generally at the time of the Passover, more often than his predecessors had done. On more than one occasion he yielded to Jewish popular clamour, but St. Luke records one instance



of his cruelty when he mentions his mingling the blood of certain Galilæans with their sacrifices (Lk. 13<sup>1</sup>). He gave way again in connection with the crucifixion of Jesus, whom he believed to be innocent, but to whose innocence or guilt he attached no great importance. Some five years after the death of Christ, Vitellius, the legate of Syria, to whom Pilate was subordinate, sent him to Rome to answer for atrocities against the Samaritans, but the death of Tiberius probably deferred his trial. He is supposed to have brought about his own death.

**Herod Antipas** is the Herod of the Gospels, the tetrarch of Galilee. He married the daughter of Aretas, King of

**Herod the  
Tetrarch**

Arabia Petræa, but afterwards fell in love with Herodias, the grand-daughter of Herod the Great and wife of his half-brother Philip.

Herodias agreed to marry him on condition that he divorced his own wife. This led to war with Aretas, after which Antipas married Herodias and thereby earned the rebuke of John the Baptist (Lk. 3<sup>19</sup>) whom he beheaded (Mk. 6<sup>27</sup>). Jesus might have been treated in the same way had He not seen through Herod's craft (Lk. 13<sup>32</sup>). His seat of government was Tiberias on the lake of Genesaret and Jesus seems to have passed through the neighbourhood on His way to Jerusalem. He questioned Jesus at His trial and insulted Him (Lk. 23<sup>11,12</sup>). In A.D. 37 he was banished to Lyons by the Emperor Gaius and his district was given to King Herod Agrippa. In the Gospels Antipas is sometimes called 'king,' a title to which he had no legal claim.

**Herod Philip** is mentioned only once in the Gospels. He reigned from 4 B.C. to A.D. 34 and was an able and benevolent prince. He is to be distinguished from his half-brother Philip who was the first husband of Herodias (Mk. 6<sup>17</sup>) and whose daughter Salome he married. This other Philip

**Herod  
Philip**

lived a private life. The tetrarchy of Herod Philip was infested with robber bands which he successfully kept in check. He built Cæsarea Philippi, or rather made great additions to it and gave it its name. On his death in A.D. 34 his territory was attached to Syria, but in A.D. 37 the Emperor Gaius gave it to Agrippa, a grandson of Herod the Great (see p. 19).

**The Joint High-Priesthood** of Annas and Caiaphas is explained as follows. Annas had been high-priest from A.D. 7 to 14 when he was deposed by the Roman procurator of Judæa. Between A.D. 14 and the appointment of Caiaphas to the high-priesthood in A.D. 24 four of the sons of Annas had successively held the office. During all this time Annas had probably held the office of *Sagan* or deputy high-priest, and being a man of great wealth and prestige among the Jews had no doubt been regarded by them as the real High Priest, whilst his colleague, now Caiaphas his son-in-law, would receive less consideration as being only the Roman representative of the office.

“We shall never understand the true appearance of the Baptist, or of Him whose forerunner he was, nor the continuity of the Old and New Testaments, unless we bear in mind that the period of the Christian era was the culminating point of the Prophetic ages of the Jewish Church. ‘The word of God came to John the son of Zacharias’ (Lk. 3<sup>2</sup>), as it had come before to Isaiah the son of Amoz. ‘The people counted him as a prophet’ (Mt. 14<sup>5</sup>). ‘He was a prophet, and much more than a prophet’ (Mt. 11<sup>9</sup>). In appearance, in language, in character, he was what Elijah had been in the reign of Ahab. And yet he was only the messenger of a Prophet greater than himself.”<sup>1</sup> John does not appear to have recognised in Jesus a suffering Messiah. “His preaching shows that he believed the

Annas and  
Caiaphas

John the  
Baptist

<sup>1</sup> Stanley.

Messiah would come in judgment."<sup>1</sup> Nor can it be affirmed with certainty that he knew himself to be the forerunner of the Messiah. "We find him later sending to ask Jesus, "Art thou he that cometh, or look we for another?" (Lk. 7<sup>20</sup>).

John preached repentance, a change of mind, and his baptism was a purifying rite, a ceremonial cleansing more thorough and more solemn than the

John's Baptism  
and Christian  
Baptism

washing of hands, representing a "death to the old life and a birth to the new." Baptism was no new institution. Proselytes into

Judaism had from earliest times received baptism to wash away defiling heathenism; priests had been consecrated by baptism. "The novelty of John's baptism was that he called on Jews, members of the covenant-people, to submit to baptism."<sup>1</sup> But this baptism of John must be distinguished from Christian baptism. There was no Christian baptism until after the outpouring of the Holy Spirit on the Day of Pentecost (v. Ac. 1<sup>5</sup>, 2<sup>1-4</sup>, 8<sup>15-17</sup>, 11<sup>16</sup>, 19<sup>5</sup>, 6). "Baptism with (the) Holy Spirit" is what we call Confirmation. . . . Baptism with water and Confirmation were in fact two essential parts of a single Sacrament."<sup>2</sup> Jesus Himself points to the difference between John's baptism and Christian baptism when he says to Nicodemus, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God (Jn. 3<sup>5</sup>). From which we see that the one completes or supplements the other. John's baptism, we may say, is the symbol of a change of morality, Christian baptism of an inward spiritual change; or John's baptism was one of repentance and hope, Christian baptism was of repentance and faith. We shall read again of John's baptism in *Acts*. A similar baptism was administered by the disciples of Jesus (Jn. 3<sup>32</sup>, 4<sup>2</sup>).

<sup>1</sup> Campbell.

<sup>2</sup> *New Commentary*.

**The Pharisees and Sadducees.** If we take our ideas about these two Sects from the Gospels alone we are liable to form a wrong conception of them, for there we hear chiefly of their faults and their excesses. It is probable that in course of time they had fallen away from very high ideals and become but corruptions of what they once were; and we know that the higher the ideal, the greater may be the fall. This must have been especially so with the Pharisees. The word itself is said to mean 'separated,' i.e., from the common people. They also called themselves 'the righteous' (*chasidim*). Their distinctive features were (1) They insisted on the observance of the Oral as well as the Written Law and regarded both as equally binding. (2) Politically they were strong nationalists, resisting all foreign influences. (3) But in matters of religion they were progressive and allowed themselves to be influenced by extra-Judaic ideas, e.g., in their beliefs in a future life, angels, demonology. (4) The bulk of them were men of deep piety and were noted for their pride and austerity. (5) They showed excessive zeal in making proselytes (Mt. 23<sup>15</sup>); they were also vain and self-seeking (Mt. 23<sup>5-7</sup>).

As exponents of the Law they rigorously exacted every external ceremony, such as washings, fastings, tithes, alms, care of tombs, etc. (Mt. 23<sup>13-38</sup>; Lk. 11<sup>38-52</sup>), but, in our Lord's time at least, they neglected to observe the spirit of the Law. Their Sadducean rivals used to say of them that they wanted to clean the face of the sun.

Our Lord was not always hostile to the Pharisees. He appealed first to the religious Jews in their synagogues (Lk. 4<sup>14-22</sup>, 32, 44, 5<sup>17</sup>). He ate in Pharisees' houses (Lk. 7<sup>36</sup>, 11<sup>37</sup>, 14<sup>1</sup>) and was friendly disposed towards Nicodemus (Jn. 3<sup>1-15</sup>). He enjoins His disciples to observe

the teaching of the scribes and Pharisees (Mt. 23<sup>2-3</sup>), but He unmasked their hypocrisy, self-display and self-seeking as a class.

There were two schools of Pharisees in our Lord's time, the school of Hillel, a moderate sect representing a more liberal tradition than that of Shammai, the Rabbi of the strictest sect. Hence the saying: "The law of Hillel loosens; the law of Shammai binds."<sup>1</sup>

Nicodemus and Joseph of Arimathæa, both members of the Sanhedrin, were probably Pharisees, and so of course were St. Paul and his teacher Gamaliel.

**The Sadducees** are said to have taken their name from Zadok, a priest in the reigns of David and Solomon.

Although mentioned together with the Pharisees as coming to John's baptism (and though their names are linked together on other occasions also) (Mt. 16<sup>1, 12</sup>; Mk. 12<sup>13, 18</sup>) yet the two sects were bitterly opposed to one another and only joined together in their hostility to Jesus. Whilst the Pharisees were nationalists and strongly opposed to Roman influences the Sadducees were anti-nationalist, materialistic and inclined to compromise. Unlike the Pharisees, whose whole activity was centred on religious matters, the Sadducees concerned themselves mainly with politics. They were the priestly aristocratic party, rich and exclusive, and possessing a predominating influence in the Sanhedrin which was under the Roman power. Their influence was out of all proportion to their numbers and was exercised chiefly among the wealthy. Unlike the Pharisees, who were popular with the poor and held in high repute by them, the Sadducees were hated by the populace. They were sympathetic towards Hellenistic culture.

They were at enmity with the Pharisees chiefly on

<sup>1</sup> Campbell.

religious grounds. Being more conservative than their rivals in all that pertained to religion they regarded the Written Law only as authoritative, absolutely rejecting the unwritten tradition of which the Pharisees made so much. Hence they did not believe in the resurrection of the body (Lk. 20<sup>27</sup>) or in the immortality of the soul, or in angels and spirits (Ac. 23<sup>8</sup>), for these were new beliefs. In contrast to the Pharisees they were lukewarm towards the Messianic hope (see p. 37) and their chief quarrels with the apostles Peter and John (Ac. 4<sup>1</sup>, 5<sup>17-19</sup>) arose from their fear lest the apostles' teaching of Jesus' resurrection might excite enthusiasm among the people and so provoke Roman intervention. The Sadducees Annas and Caiaphas with their following in the Sanhedrin were primarily responsible for the crucifixion of Jesus.

Throughout the Gospels they are never heard of in Galilee.

**Publicans**, or tax-gatherers, were of several kinds. There were the Roman *publicani*, men of rank, who paid annually to the Roman government a fixed sum in return for the right to collect the taxes of a province or large district. Then there were their sub-contractors, or agents, who actually collected the taxes and remitted them to the *publicani*. In Judæa the direct taxes were collected by officials acting for the Roman government but the customs were farmed out to publicans who paid a named sum to the government and made what profit they could out of the transaction. This system invariably led to oppression and extortion. Sometimes the publicans were already rich men, like Zacchæus, 'a chief publican' (Lk. 19<sup>2</sup>) whose office was at Jericho near the frontier of Judæa, and who would collect the customs on goods passing into Judæa, perhaps also Levi (Mk. 2<sup>13-17</sup>; Mt. 9<sup>9</sup>;

Publicans  
in the New  
Testament



Lk. 5<sup>27</sup>) at Capernaum who made 'a great feast' to a 'multitude of publicans' and others, and who would collect toll for the goods imported from Philip's dominions on the other side of the lake. But often the publicans were recruited from the lowest class of people who cared nothing for the good opinion of their fellow Jews. All good Jews hated to pay any tax to Rome and they vented their hatred on the persons of the numerous individuals who collected it. Such persons were outside the pale of respectability, unclean, to be classed with harlots and sinners. Consequently the Pharisees are shocked when they see Jesus eating and drinking in the house of Levi. When publicans came to John the Baptist (Lk. 3<sup>13</sup>) he warns them against the common practice of extortion. Other references to publicans will be found in Mt. 5<sup>46</sup>, 10<sup>3</sup>, 11<sup>19</sup>, 18<sup>17</sup>, 21<sup>31, 32</sup>; Lk. 5<sup>29, 30</sup>, 7<sup>29, 34</sup>, 15<sup>1</sup>, 18<sup>10, 11, 13, 19</sup>.

We have already seen (p. 24) that the birth of Christ was in fulfilment of prophecy. We have seen partly,

and it will become more clear as we go on, that the predictions of the birth, life, and death of Christ were imperfectly understood,

or wholly misunderstood, by His Jewish contemporaries who were expecting a conquering king who should overthrow the Roman supremacy. Even Herod, the client king of Palestine, was acquainted with this expectation and took measures, as he thought, to prevent its fulfilment. A large proportion of the Jews were looking forward to a time when Jerusalem would become a new centre of the world, and when a king of the line of David would rule there in triumph and receive homage from all the nations of the world. This kingdom, they believed, would be a temporal Jewish kingdom, like the Roman Empire but more glorious. It was expected also that the establishment of this kingdom would be preceded by signs (Mk. 13<sup>8</sup>).

<sup>24</sup>; Lk. 21<sup>25, 26</sup>, etc.), that it would be followed by the advent of the Messiah and the setting up of the kingdom. Then the Judgment and finally the Resurrection. All this the Jews had learnt from the prophets and especially from the prophetic writings of the century preceding the birth of Jesus. But "Israel's history is one long prophecy of a Messiah."<sup>1</sup> Such was the orthodox Messianic hope of the Jews as it had become debased during the period of oppression that followed the conquests of Pompey in 63 B.C.

"The Messianic Idea, the Jewish conception of a unique personal deliverer, of an ideal national hero and king, finds picturesque shape in the first four chapters of the Gospel (of St. Matthew), in the Birth stories, the homage of the Magi, the Baptism and the Temptation of the Christ."<sup>2</sup>

A few simpler minds, especially in Galilee, understood the old prophets more rightly. We have seen that Simeon under the influence of the Holy Spirit saw in Jesus "a light for revelation to the Gentiles and the glory of thy people Israel," and that Anna spake of Him as One that would redeem Jerusalem (Lk. 2<sup>25-38</sup>). But even the apostles during our Lord's lifetime constantly misread His character and the purpose of His coming into the world. We shall find, as we read on, that one of the chief features of the teaching of Jesus, especially towards the end of His ministry, is the new reading which He gave to the Messianic hope of His day.

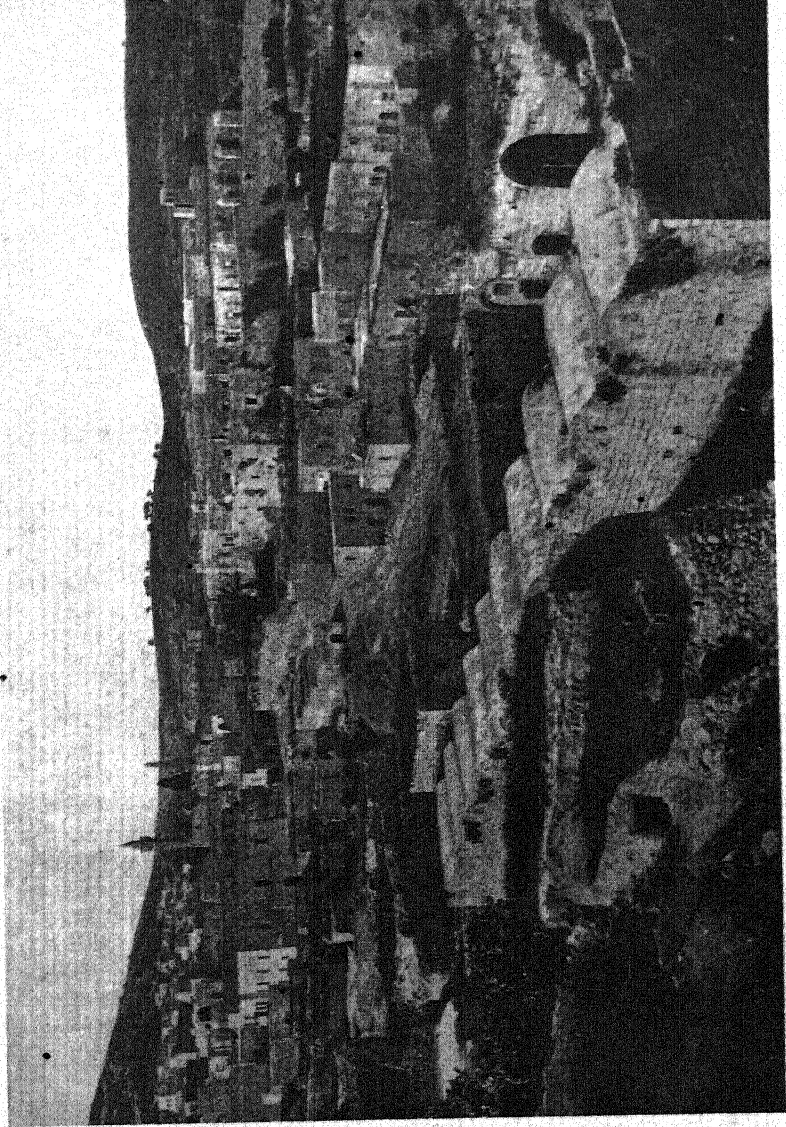
John the Baptist.  
Lk. 3<sup>1-4</sup>,  
Mt. 3<sup>1</sup>

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Some thirty years have passed since the birth of Jesus. Tiberius has been reigning for fifteen years, Pontius Pilate is now the Roman procurator of Judæa, and there is a two-fold high priesthood under Annas and Caiaphas. Herod Antipas is tetrarch where Herod the

<sup>1</sup> Gwatkin.

<sup>2</sup> The Dean of Ely in *The Temple Bible*.



NAZARETH. A VIEW FROM THE EAST.

Great has been king. There is much talk of a new prophet come out of the wilderness into all the region round about Jordan and about his preaching the baptism of repentance unto remission of sins. He is the forerunner of Christ, of whom Isaiah had written, The voice of one crying in the wilderness, make ye ready the way of the Lord, and through whom all flesh shall see the salvation of God. His scanty garb of camel's hair and leathern girdle and his food of locusts and wild honey are reminiscent of Elijah or Jeremiah or some other of the prophets of old. He baptizes at Bethabara (or Bethany),\* a ford in the Jordan.

\* His  
Preaching.  
*Mt.* 3<sup>1-10</sup>  
*Lk.* 3<sup>1-5</sup>

He becomes the fashion. Jerusalem, and all Judæa and all the region round about Jordan were baptized by him confessing their sins. Even Pharisees and Sadducees came to him. But the last thing they would be thinking of would be their need for repentance. John upbraids them saying, Ye offspring of vipers, who warned you to flee from the wrath to come? Repent sincerely; it is not enough to say to yourselves, We are descendants of Abraham, for God is able of these stones to raise up children unto Abraham. Judgment is at hand. To others who came John was less severe; to the multitudes he preached charity, to the publicans he enjoined honesty in their business dealings; nor does he regard soldiers as necessarily wicked. They are to refrain from wanton violence and to be content with their wages.

The  
Messiah to  
come us  
Judge.  
*Mt.* 3<sup>11-12</sup>,  
*Mk.* 1<sup>7-8</sup>,  
*Lk.* 3<sup>16-17</sup>

The Jews in Palestine had long been expecting the coming of the Messiah and now they wondered if John might be he. John said unto them all, There cometh one that is mightier than I, the latchet of whose shoes I am not worthy to unloose, his baptism will be with the Holy Ghost and with fire. He shall sift the good from the bad, his fan is in his hand, the chaff will be burnt up with unquenchable fire.

The  
Baptism of  
Christ.  
*Mt.* 3<sup>13-17</sup>,  
*Mk.* 1<sup>9-11</sup>,  
*Lk.* 3<sup>21, 22</sup>,  
*Jn.* 1<sup>33, 34</sup>

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized. John would have hindered him, but Jesus said, Suffer it now: for thus it becometh us to fulfil all righteousness.\* As Jesus went up out of the water, lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him: and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

## ON THE THRESHOLD OF THE MINISTRY

The three temptations subjected the will of Jesus to a tremendous trial. They are not the only temptations He had to suffer (Lk. 22<sup>28</sup>)—the devil at the end departed 'only for a season'—but they assume special importance as coming at the beginning of His ministry. They were all the greater and the more attractive because He "knew himself to be endowed with miraculous power in nature, and to be destined in some sense for world-rule."<sup>1</sup>

All three temptations are temptations to doubt or to betray God. Had Jesus doubted He might have been tempted to put His own powers to the test and in so doing would have been disloyal to God.

The three temptations appeal respectively to "the lust of the flesh, and the lust of the eyes, and the vainglory of life" (1 Jn. 2<sup>16</sup>) ; in other words they are temptations of the body, of pride and of worldliness. Our Lord might have succumbed to any or all of these temptations had He been other than He was. But He knew God's will, He knew that His Kingdom was to be not of this world. He chose the way of suffering instead of the easier way of bodily satisfaction, world-wide temporal power, miraculous display.

"The three temptations provided answers to the three questions : (1) Why, if Jesus was the Christ, would He not protect Himself (Mt. 26<sup>53</sup> ; Mk. 15<sup>31</sup>). (2) Why did He not work such a 'sign' from heaven as would compel belief? (Instead, He trusted to moral authority, backed only by miracles of mercy, and once a symbolical miracle of judgment.) (3) Why did He choose the way of the Cross instead of the normal ways to earthly sovereignty?"<sup>1</sup>

<sup>1</sup> *New Commentary.*



The temptation which St. Luke puts second, St. Matthew puts third in order.

Most of the incidents related in this section and in the next are found only in St. John's Gospel. Although the Fourth Gospel relates the events of only twenty days of our Lord's ministry (most of which were spent in Judæa, if not in Jerusalem) yet he supplements or completes in many ways our knowledge gained from the Synoptists. St. John writes with a special purpose, 'that ye may believe that Jesus is the Christ, the Son of God' (Jn. 20<sup>31</sup>) and writes in a special manner. His is the Gospel of the Spirit, or the Spirit made flesh. He starts with the universal, eternal, divine Christ and shows Him becoming man.

Therefore we are not surprised that at the beginning of his Gospel he records testimony to Christ's Sonship.

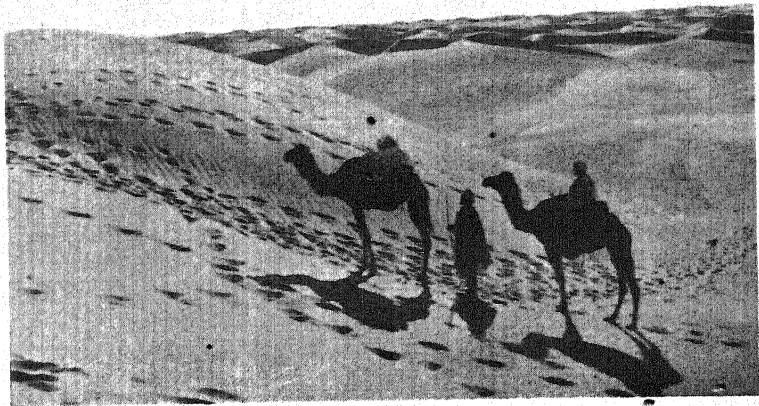
Only St. John has the words, Behold the lamb of God (twice repeated Jn. 1<sup>29, 36</sup>) and makes the Baptist say, He was before me, (Jn. 1<sup>30</sup>) showing Christ as eternal.

Only St. John records Christ's pre-knowledge of Simon Peter and of Nathaniel. Before the end of the first chapter we see Jesus with five disciples all convinced that He is the Son of God. St. John alone relates the first miracle, or 'sign' (Jn. 2<sup>11</sup>) at Cana in Galilee by which our Lord 'manifested his glory' at the outset of His ministry.

The Levites who were sent with priests from Jerusalem to question John the Baptist were priests' assistants. Their

duties were to take charge of the public records, to assist in killing the sacrifices, to sing in the Levitical choir and to undertake various duties in connection with the Temple as guards, porters, musicians. Joses, surnamed Barnabas, (Ac. 4<sup>36</sup>, 13<sup>3</sup>, etc.) who accompanied St. Paul on his first missionary journey, was a Levite.





A SCENE IN THE DESERT.

From the Jordan Jesus was led by the Spirit in the wilderness, where he fasted forty days being continually tempted by the devil, and he was with the wild beasts (Mk. 1<sup>13</sup>). Three particular temptations beset him at the end of the period. The first, a temptation of the flesh, Command this stone that it become bread, to which Jesus answered, quoting from the Old Testament, Man shall not live by bread alone. The second temptation offers sovereignty over all the kingdoms of the world in return for obedience to the devil. Jesus again replies in Old Testament words, Thou shalt worship the Lord thy God and him only shalt thou serve. In the third most subtle temptation the devil takes Jesus to the lofty pinnacle of the temple and, himself quoting from the Psalms to serve his own purpose, he appeals to spiritual pride in Jesus, If thou art the Son of God, show a convincing sign, cast thyself down from hence : for it is written, He shall give his angels charge concerning thee, to guard thee. Jesus replied,

The  
Temptation. \*  
Mt. 4<sup>1-11</sup>,  
Mk. 1<sup>13</sup>, 14,  
Lk. 4<sup>1-13</sup>

It is said, Thou shalt not tempt the Lord thy God. The devil then departed from him and (St. Matthew adds) behold angels came and ministered unto him.

The  
Witness of  
the Baptist.  
Jn. 1<sup>19-28</sup>

Meanwhile, Jews from Jerusalem have sent priests and Levites to question John the Baptist whether he is the Christ, or Elijah, or the prophet, and by what right he is baptizing. John answers, as he had done before, indicating that he is only the herald of one who was in their midst, whom they knew not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose.

The  
Baptist  
again bears  
Witness.  
Jn. 1<sup>29-34</sup>

On the day following the forty days fast, John seeing Jesus coming unto him saith, Behold, the Lamb of God, which taketh away the sin of the world, the Eternal One to manifest whom I came, baptizing with water, whom I knew only when I beheld the Spirit descending as a dove out of heaven; and it abode upon him. This, I knew from God, to be the sign by which I should recognize the Son of God.

Call of the  
first Five  
Disciples.  
Jn. 1<sup>35-51</sup>

On the next day John pointed out Jesus to two of his disciples,\* saying, Behold the Lamb of God. And the disciples, one of whom was Andrew, Simon Peter's brother, both fishermen (Mt. 4<sup>18</sup>, Mk. 1<sup>16</sup>) followed Jesus and abode with him that day. Andrew later found his brother Simon, and said to him, We have found the Messiah that is the Christ, and he brought him to Jesus. And Jesus knew him, and named him Cephas, which is by interpretation Peter (= man of rock).

And on the following day Jesus, going towards Galilee, finds Philip of Bethsaida and says to him, Follow me, and Philip bade Nathaniel\* come with him, but Nathaniel said, Can any good thing come out of Nazareth\*; Jesus, seeing Nathaniel, knew him to be a good man and gave evidence of his foreknowledge. Whereupon Nathaniel said, Rabbi, thou art the Son of God; thou art King of Israel. Jesus said, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these, the heaven opened and the angels of God ascending and descending upon the Son of man.

## COMMENCEMENT OF THE MINISTRY

A question suggests itself. Why is so much of the early part of our Lord's ministry found in St. John's Gospel and not at all, or only a hint of it, in the other Gospels? More than one answer has been suggested. St. John's Gospel was written after the others. The author knew what was in them. It is natural therefore that he should include in his Gospel what the others omitted. But why did the others omit this early Judæan part of our Lord's ministry? A possible reason is that the Synoptists make Christ's ministry begin in Galilee because our Lord Himself lived in Galilee for one reason, and for another because the authors of the Synoptic Gospels were either Galilæans themselves (St. Matthew) or depended for their facts on Galilæans (St. Mark on Peter, Luke on St. Mark's Gospel, on Mary the mother of Jesus, Philip and other Galilæan eye-witnesses as well as St. Paul). They therefore emphasize the Galilæan part of the ministry.

It is now generally held that there were two cleansings of the Temple. This first one related by St. John and another which we shall come to later.

**Two Cleansings of the Temple** Our Lord (like St. Paul after Him) (Ac. 13<sup>46</sup>, 17<sup>2</sup>) usually went first to the orthodox Jews in their synagogues, the centre of Jewish life. St. John in his Gospel makes the first cleansing of the Temple "the definite beginning of our Lord's public ministry. Not in Galilee but in Jerusalem, as was most fitting, were His first words spoken to listening assemblies. . . . There is every reason why He should begin His work in the capital and at the feast of the Passover, the greatest religious gathering of the year."<sup>1</sup>

A Miracle is a sign of the presence and working of

<sup>1</sup> Campbell.

God. "Miracles are not *contrary* to nature, but beyond and above it."<sup>1</sup> The miracles of Jesus were signs of His divine mission. And it is worthy of note that St. John does not use the word which is ordinarily translated 'miracles' (Gk. *terata*), but the word 'signs' (Gk. *semeia*), and these signs point in his Gospel to something beyond themselves. They most often point out the result of each in producing faith or unfaith. Thus the first miracle in Cana is a sign of the first forth-manifesting of Christ's glory, summed up in the words, And his disciples believed on him (Jn. 2<sup>11</sup>). In the case of the nobleman's son our Lord teaches the Jews that His word, even without His presence, can effect cures. The particular result was that the court-officer's belief became perfected (Jn. 4<sup>53</sup>). The important point in connection with the impotent man at Bethesda seems to be that the healing was done on the Sabbath and led to our Lord's discourse on the Sabbath and His own Sonship, and to the first open hostility of the Jews.

St. John gives details of only five miracles in his Gospel, but they were typical ones.

It is worth noticing here that the miracles of Jesus were regarded by the Pharisees as works of Satan and that, because He preached a Kingdom of God that was not in accordance with their idea of the Kingdom, therefore He was possessed by a demon, "the constant vehicle of Satanic influence."<sup>2</sup> They held that the sinfulness of man's heart made it a favourable soil for demons (see p. 82).

**Marriage and Family Life.** Under the Emperors the old civic virtues were becoming extinct. "Morality and family life were treated as antiquated things"<sup>3</sup> among all ranks of society. To the rich, woman was alternately a toy or a

On Miracles  
in John

How regarded  
by the Jews

Marriage under  
the Empire

<sup>1</sup> Mozley.

<sup>2</sup> Edersheim.

<sup>3</sup> Mommsen.

nuisance. It was quite common for a maiden to marry at the age of twelve. But this only meant passing from the servitude to parents to servitude to a husband. "For the smallest fault the wife might be placed on trial before her husband"<sup>1</sup> who exercised a power of life and death over her. It is no wonder then that they found means of escaping from the control of their husbands. Divorce became dangerously easy. It was even said of some married women that they reckoned years by successive husbands.

Family life can hardly be said to have existed. "A father was in no way bound to rear the child that was born to him, but might expose it if he pleased. The mother had no voice in the matter. The power of life and death was complete, even over a son who held the highest honours of the state."<sup>2</sup> Human selfishness was allowed the fullest scope. Children were left to the care of slaves and used them with unthinking cruelty.

Class feeling was very strong. "The senator looked down on the citizen, the citizen on the freedman, the freedman on the slave."

To the Jews marriage was already a sacred institution. It was preceded by a betrothal (Lk. 1<sup>27</sup>) which lasted for any length of time from a few weeks to a year. The betrothal was a serious ceremony and after it had taken place the betrothed were virtually husband and wife, except as regarded their living together; faithlessness on the part of the wife was punishable by death. The husband had, however, the option of 'putting her away' (Mt. 1<sup>19</sup>). This was the position of Joseph and Mary before the birth of Jesus.

The wedding itself was regarded as both a sacred and a

<sup>1</sup> Merevale.

<sup>2</sup> Gwatkin.

joyful ceremony. It took place in the evening and began with a procession escorting the bride from her home to that of the future husband.

A Jewish  
Wedding

In the Parable of the Virgins (Mt. 25<sup>1-13</sup>) the ten bridesmaids are waiting for the coming of the bridegroom that he may take the bride to his home. They will go forth to meet him when the cry is heard that he is near. "Every man who met it was bound to rise and join the marriage procession."<sup>1</sup> The bride was led by the friends of the bridegroom (Jn. 3<sup>29</sup>, Lk. 5<sup>34</sup>) and the children of the bride-chamber. All around were in festive array. Then the marriage bond was signed. And then, after the prescribed washing of hands and purification the marriage supper began. This feast often lasted several days. The incident of the wine (Jn. 2<sup>3</sup>) is an illustration of the lavish hospitality customary in the East. For the supply of wine to have failed would be felt to be a disgrace. A common custom was for the invited guests to bring wine and other provisions to the wedding feast. The 'ruler of the feast' was a president chosen by the guests.

Marriage and family life among the Christians will have been much the same as among the Jews. "Jesus displayed the greatest reverence for the institution and laws of family life. . . . The Fourth Gospel tells how Jesus attended the marriage feast of a friend, and how the Baptist compared Jesus and himself to a bridegroom and his friend. . . . Some beautiful touches of parental love and of the value set on it occur in the Gospels (Lk. 1<sup>17</sup>, 7<sup>12-15</sup>, 8<sup>41-42</sup>, 9<sup>38-42</sup>, 11<sup>7, 11-13</sup>). We find traces of a new interest in and respect for childhood."<sup>2</sup> Christ was indignant with His disciples when they rebuked those who brought to him little children, that He should touch them; "Suffer the little children to come unto me,"

Jesus and  
Family Life.  
Children

<sup>1</sup> Edersheim.

<sup>2</sup> Cadoux.



He said, "forbid them not : for of such is the Kingdom of God" (Mk. 10<sup>14</sup>). And He took them in his arms, and blessed them, laying His hands upon them. "Parents are exhorted to educate their children in the fear of God ; nor is the duty of providing for a parent's need in old age forgotten (Jn. 19<sup>26-27</sup>)."<sup>1</sup> But to do the will of God is more important than, and must come before the obligations of family life (Lk. 2<sup>41-51</sup>, Mk. 1<sup>20</sup>, 3<sup>31-35</sup>).

**The Sanhedrin.** At the time of Christ, the great council in Jerusalem which was the chief judicial authority, under the procurator, for the Jews of Palestine was called (in Aramaic) Sanhedrin.

The oldest testimony to its existence and constitution is to be found in 2 Chron. 19<sup>8</sup> when Jehoshaphat was King of Judah and Ahab king of Israel had just been killed in war. The first mention of its name is in connection with Hyrcanus II, the last of the Maccabæan princes (69 B.C.). The exact measure of its authority varied from time to time. King Herod the Great began his reign by reorganising the Sanhedrin. This he did, as we have already seen (p. 12) by ordering the execution of forty-five of its noblest members and by abolishing the life-tenure of the high-priestly office. As a result of Herod's bitter enmity to the priestly aristocracy (the Sadducees) the Pharisees increased in importance. It was during the period of Herod's activity that the two rival schools of Hillel and Shammai came into existence, the former being a lax interpreter of the law, the latter taking the stricter view.

The Sanhedrin consisted of 71 members, with the High-Priest at its head. There was also a vice-president.

In addition to *chief priests* or 'rulers of the Jews'—for the terms are synonymous in the New Testament—there were a certain

Its History

Its Constitution

<sup>1</sup> Cadoux.

number of members versed in the Law, called in the Gospels *scribes*. Probably most of these were Pharisees, while the chief priests were Sadducees. A third element consisted of men called *elders*, important men by reason of wealth or social position. Twenty-three members present were necessary before the Sanhedrin could transact its business and it frequently resolved itself into three bodies, or, as we should now call them committees. The council chamber where the Sanhedrin sat was on the Temple hill but not within the inner court of the Temple. The meeting in the palace of the high-priest which condemned our Lord was exceptional and the procedure irregular. The members sat in a half-moon facing the High Priest on his judgment seat.

The Sanhedrin exercised supreme spiritual authority and ultimately settled all religious questions in Palestine, being a court of appeal from local judicatories.

**Its Authority**

Though its decrees were not legally binding outside Palestine it exercised a considerable moral authority in all Jewish colonies. St. John distinctly states (Jn. 18<sup>31</sup>) that the Sanhedrin had no power to inflict the death penalty. *Acts* 23<sup>27</sup> seems to show that it possessed this power over those of its own nation but not over a Roman citizen. Perhaps St. John means that it did not possess the power during the festival; or perhaps it exercised a power which it did not legally possess, knowing that the Roman procurator would wink at such an irregularity; perhaps it had the power at one time but not at the other. It certainly had the power of scourging. It had its own body of police. Nicodemus, Joseph of Arimathea, Saul of Tarsus perhaps, and Gamaliel certainly, were members of the Sanhedrin.

The following trials before the Sanhedrin are recorded

in the New Testament. The trial of our Lord on the charge of blasphemy. The trial of Peter and John for having preached the resurrection of Christ (Ac. 5<sup>27</sup>). The trial of Stephen for blasphemy against the Temple and the Law (Ac. 6<sup>12</sup>). Paul was brought before the Sanhedrin (Ac. 22<sup>30</sup>) when there arose a dissension between the Pharisees and Sadducees : and the assembly was divided.

**Observance of the Sabbath** was one of the foremost characteristics of Judaism. Together with the rite of circumcision, it formed one of the most marked distinctions between Hebrews and other nations. The notion underlying the Jewish Ordinances and Law of the Sabbath was the two-fold one of (i) securing absolute rest from all labour, (ii) making it a delight. To secure rest from labour there were thirty-nine kinds of work forbidden on the Sabbath. The positive duties of its observance were to wear one's best clothes, eat, drink and be glad.

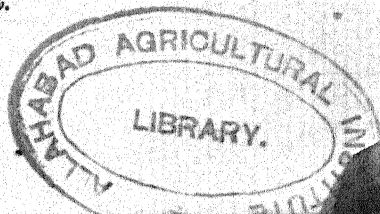
It was after the Babylonian exile that Sabbath observance assumed a new importance and acquired a sacramental character. With the rise of the Pharisaic party in the time of Jonathan, the successor of Judas Maccabee (160-143 B.C.) "legal rigidity with regard to the Sabbath tended to become exaggerated."<sup>1</sup> A few examples will suffice of the absurd legal determinations that gradually accumulated with the Tradition of the Elders. There were eight special prohibitions related to the bearing of a burden. A 'Burden' meant, as the lowest standard of it, the weight of a dried fig ; therefore to take up a bed or pallet would be a heinous offence (Jn. 5<sup>8</sup>). No fire might be kindled on the Sabbath. Women were forbidden to look in the glass because they might discover a white hair and attempt

**Trials before  
the Sanhedrin**

**The Jews and  
the Sabbath**

**Tradition of  
the Elders.  
The Mishnah**

<sup>1</sup> *New Commentary.*



to pull it out, which would be a grievous sin. A radish may be dipped into salt, but not left in it too long, since this would be to make it pickle. Plucking corn and rubbing it in the hands involved two sins (Lk. 6<sup>2</sup>).<sup>1</sup> The penalty for infringement of the Sabbath laws was death (Mt. 12<sup>14</sup>, Mk. 3<sup>6</sup>, Lk. 6<sup>11</sup>). But danger to life superseded the Sabbath-rest—which opened a wide field for discussion. “But it is only right to point out that the attitude of the Pharisees in this matter has often been misrepresented. They recognized as permissible infringements of the Sabbath in all cases of emergency.”<sup>2</sup> Also, many of the prohibitions are to a large extent theoretical, so that the great bulk of the people would not have been affected by them. In the Rabbinical literature “it is again and again laid down that joy must be one of the characteristics of the Sabbath day.”<sup>2</sup>

“The fundamental difference in principle between the Pharisaic teaching on Sabbath observance and that of our Lord lay in this : the Pharisees regarded it from the point of view of man’s obedience to God ; our Lord regarded it from the point of view of God’s love to man.”<sup>2</sup> They regarded the traditional law as if it were an unalterable command of God. He teaches that God’s love to man is behind and above the law. He demands faith rather than obedience to the Law.

Five healings by our Lord on the Sabbath are mentioned by St. Luke, four of them taking place in the synagogue (Lk. 4<sup>35</sup>, 4<sup>39</sup>, 6<sup>8</sup>, 13<sup>13</sup>, 14<sup>4</sup>). In addition to these there is the impotent man at the Pool of Bethesda (Jn. 5<sup>10</sup>) and the man born blind (Jn. 9<sup>7</sup>).

Other references to the Sabbath contained in the Gospels are, Mt. 28<sup>1</sup> ; Mk. 2<sup>27, 28</sup>, 16<sup>1</sup> ; Lk. 6<sup>1, 5, 6</sup>, 13<sup>10, 15</sup>, 23<sup>54</sup>, Jn. 5<sup>18</sup>.

<sup>1</sup>Edersheim.

<sup>2</sup>New Commentary.

Jesus and  
the Sabbath

References in  
the N.T.



CANA OF GALILEE. GENERAL VIEW.

On the next day Jesus and his disciples attended a wedding feast at the house of one of his mother's friends at Cana in Galilee. When the wine failed Jesus' mother said to him, They have no wine. Jesus, saying to her, Mine hour is not yet come, gave orders that six stone waterpots, generally used for purposes of purification,\* and each containing two or three firkins\* apiece, should be filled with water. This was done, the water drawn out and carried to the ruler of the feast. When he had tasted the water made wine, he called the bridegroom and commented on the fact that, contrary to custom, the best wine had been left to the last. By this beginning of his signs Jesus manifested his glory ; and his disciples believed on him.

The  
Miracle  
at Cana.  
Jn. 2<sup>1-12</sup>

After this miracle Jesus stayed for a few days at Capernaum near by before going to Jerusalem to his first Passover.

The First  
Passover.  
Cleansing  
the Temple.  
*Jn. 2<sup>12-22</sup>*

As Jesus entered the temple precincts he found there many sellers of oxen and sheep and doves\* and money changers all making profit out of their business. In indignation he took up a handful of fibres picked up from the ground whereon the cattle stood and drove them all out saying, "Make not my Father's house a house of merchandise." The Jews\* who were present asked him for a sign or miracle which might show his authority for such action. He answered them, "Destroy this temple and in three days I will raise it up," speaking of the temple of his body, a meaning which was not understood, even by his disciples, until after his death and resurrection?

Many now believed in Jesus, beholding his signs which he did in Jerusalem, but Jesus did not trust himself unto them, knowing perhaps already, that the true believers would be found in Galilee, not in Jerusalem, where he was always to meet with opposition.

Nicodemus.  
*Jn. 3<sup>1-16</sup>*

Nicodemus, a Pharisee and ruler of the Jews, or member of the Sanhedrin, visits Jesus by night having been deeply impressed by what he had seen and heard, and recognising in Jesus a teacher come from God. Hoping, no doubt, for some proof that Jesus was the expected Messiah, he is astonished to hear from him the words, Except a man be born anew, he cannot see the kingdom of God, and the explanation of this, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Nicodemus is still in the dark and Jesus explains further that the kingdom of God implies an inward and spiritual change of heart, and further he claims for himself a personal knowledge of God. For as Moses lifted up the serpent in the wilderness,\* even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life.

John the  
Baptist's  
Disciples.  
*Jn. 3<sup>22-30</sup>,  
Mt. 11<sup>2-7</sup>*

From Jerusalem Jesus and his disciples went into the land of Judæa, and the disciples of Jesus, but not Jesus himself, baptized. John's disciples were baptizing at Ænon near to Salim,\* and hearing of the baptizing of Jesus' disciples, and that all men came to him, they brought word to John about it. John again bears witness to Christ. Christ, he says, is the bridegroom and he himself only the bridegroom's friend, rejoicing in the bridegroom's presence. He must increase, but I must decrease.



About this time Herod Antipas, to gratify his wife Herodias, imprisoned John, though knowing him to be a righteous man and a holy ; for John had said, It is not lawful for thee to have thy brother's wife. Herodias bore a deep grudge against John and found later an opportunity to wreak her revenge upon him, whereas Herod was interested in the prophet.

John's  
imprison-  
ment.  
*Lk. 3<sup>19-20</sup>,  
Mk. 6<sup>17-20</sup>*

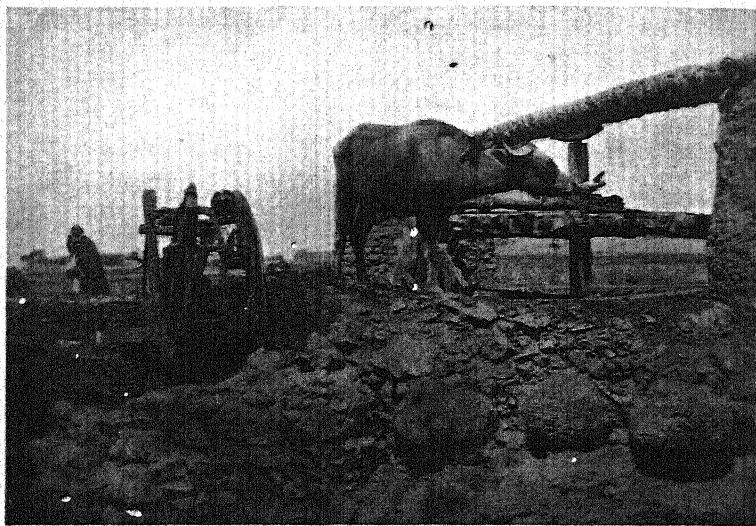
Jesus now withdraws from Judæa and returns to Galilee going by way of Samaria, the shortest route ; and as he passed through Sychar\* and was near to the parcel of ground that Jacob gave to Joseph his son,\* wearied with the noon-tide sun he sat down. Here took place that memorable conversation with the woman of Samaria in the course of which Jesus speaks of the living water that he will give to men, and that will become in them a well of water springing up unto eternal life. He teaches the woman that salvation springs out of Judaism, but that there is to be a new worship, spiritual not formal, for all men, confined neither to Jerusalem nor to mount Gerizim on which the Samaritans had worshipped. When the woman speaks of the Messiah that is to come, Jesus declares to her, I that speak unto thee am he\*. During the conversation Jesus had also amazed the woman by reading her secret thoughts, telling her that she had had five husbands ; so that when she went away into the city she said, Come, see a man, which told me all things that ever I did : can this be Christ ? And from that city many of the Samaritans believed on him. When the disciples returned and found Jesus speaking with a woman they marvelled,\* more especially as she was a Samaritan, for the Jews have no dealings with the Samaritans. They asked, Hath any man brought him aught to eat. But he said, My meat is to do the will of Him that sent me, and to accomplish His work.

The  
Woman  
of Samaria.  
*Jn. 4<sup>1-22</sup>*

Then Jesus abode two days with the Samaritans, and many more believed because of his word : For we have heard for ourselves, and know that this is indeed the Saviour of the world.

From Samaria Jesus went on into Galilee, for he had found Judæa unsympathetic towards his work, and he came a second time to Cana. Here he healed the son of a certain nobleman\* of Capernaum, who at first partly believed and after, when he learned that his son, who had been at the point of death, had been healed by Jesus even from a distance, he believed fully, himself and his whole house. This was the

Healing of  
a Noble-  
man's Son.  
*Jn. 4<sup>46-54</sup>  
(perhaps  
also Mt. 4<sup>14</sup>,  
Mk. 1<sup>31</sup>,  
Lk. 4<sup>41-45</sup>)*



A WATER WHEEL IN PALESTINE.

second sign or miracle that Jesus did having come out of Judæa into Galilee.

The Pool  
of  
Bethesda.  
*Jn. 5<sup>2-18</sup>*

After these things there was a feast of the Jews ;\* and Jesus went up to Jerusalem. Here, by the sheep gate at the pool of Bethesda,\* which has five porches, Jesus healed a paralytic who had had his infirmity for thirty-eight years, being unable to move into the pool when it was troubled. Jesus saith unto him, Arise, take up thy bed and walk. And straightway the man was made whole and took up his bed and walked.

This miracle was done on the sabbath day. The Jews regarded the carrying of a pallet or mat on the sabbath as a gross violation of the law ; and learning from the man that it was Jesus who had been responsible for this they persecuted him because he did these things on the sabbath. And when Jesus in answer to them spoke of God as his Father the Jews sought the more to kill him because, as they said, he made himself equal with God.

## THE MINISTRY IN GALILEE

### PUBLIC PREACHING AT NAZARETH AND CAPERNAUM

**Geography of Galilee** **Galilee**, where our Lord lived most of His earthly life and spent the greater part of His three years' ministry, covered the ancient possessions of Issachar, Zebulun, Naphtali and Asher together with part of Manasseh. In the time of Christ it stretched northward to the possessions of Tyre on one side and to Syria on the other. It was bounded on the south by Samaria, by Jordan and the lake of Gennesaret on the east. It was divided into two distinct portions, the Upper Galilee and the Lower. The upper is a lofty plateau sparsely inhabited, sometimes called Galilee Proper. Lower Galilee, "the chief glory of Palestine, is composed not of a single high plateau or rolling plain, but of a series of transverse ridges alternating with wide enclosed valleys or picturesque wooded defiles."<sup>1</sup>

**Galilee of the Gentiles** The Galilee of the Gospels is Lower Galilee "the true Galilee of the Nations"<sup>1</sup> (though originally Upper Galilee was known as 'Galilee of the Gentiles' from its proximity to heathendom on the north) (Is. 9<sup>1</sup>). It was much the most populous part of Palestine and "could boast of numerous cities, the least of which contained fifteen thousand inhabitants."<sup>2</sup> But it became from very early the residence of a mixed population, on which account it was odious to the strict Jew. In the time of our Lord there were many Phoenicians, Arabs and Greeks in its cities, and the Greek language was currently spoken and understood. Caravans of Asia passed and still pass between its protecting hills on their journey to the Mediterranean.

<sup>1</sup> *New Commentary.*

<sup>2</sup> *Merevale*

Galilee was the chief industrial centre of Palestine. Capernaum, the headquarters of our Lord's ministry, was a large manufacturing town, as well as being a garrisoned town and a centre of Roman taxation (Mt. 8<sup>5</sup>). All known trades were busily carried on in the district. It sent "its manufactures and provisions of fish, fruit, oil, grape-syrup and wine to the Jerusalem market."<sup>1</sup> Its oak-forests and olive groves were famous throughout the empire.

Galilee was the "home of generous spirits, of warm impulsive hearts, of intense nationalism, of simple manners and of earnest piety. On the other hand the Galilæans are said to have been excitable, passionate, violent and ignorant, and to have been looked down upon by the Judæans for their coarse, guttural manner of speech and absurd malpronunciation (Mt. 26<sup>73</sup>, Mk. 14<sup>70</sup>).

References to Galilee and the Galilæans will be found in Mt. 2<sup>32</sup>, Joseph withdrew into the parts of Galilee.

References to Galilee Mt. 4<sup>15</sup>, Galilee of the Gentiles. Mt. 26<sup>32</sup>, After I am raised up I will go before you into Galilee. Mt. 27<sup>55</sup>, The ministering women followed Jesus from Galilee. Mt. 28<sup>7</sup>, Lo, he goeth before you into Galilee. Mk. 1<sup>9</sup>, Jesus came from Nazareth of Galilee, and was baptized of John. Lk. 4<sup>14</sup>, Returned in the power of the Spirit into Galilee (after the Temptation). Lk. 13<sup>1</sup>, Galilæans, whose blood Pilate had mingled with their sacrifices. Lk. 23<sup>5</sup>, Teaching throughout all Judæa, and beginning from Galilee even unto this place. Lk. 24<sup>6</sup>, Remember how he spake unto you when he was in Galilee. And see also Ac. 1<sup>11</sup>, 2<sup>7</sup>, 10<sup>37</sup>, 13<sup>31</sup>.

**The Kingdom of God.** This is the subject of the greatest

<sup>1</sup> Edersheim.

part of all our Lord's teaching in the Gospels, described in general as the Gospel (good tidings) of God (Mk. 1<sup>14-16</sup>). Different aspects of the significance of the expression will appear in the course of our studies. It has been defined in a general way as "a sphere of life, higher than our natural sphere, into which men can be born anew (Jn. 3<sup>3</sup>), and in which the Spirit works, imparting the life which is eternal."<sup>1</sup> But our Lord does not always speak of the Kingdom which He proclaimed in quite the same way. Sometimes He regarded it as already present in Himself (Lk. 11<sup>20</sup>, see also Lk. 10<sup>22-24</sup>, 17<sup>22</sup> margin, Mt. 12<sup>28</sup>), sometimes as to come in power very soon (Mt. 4<sup>17</sup>, 10<sup>7</sup>, Lk. 10<sup>9</sup>), sometimes, generally in *Matthew*, identifying it with the final consummation (Mt. 25<sup>31-34</sup>). It is important to remember also that the Kingdom of the Jewish expectation was of a very different character (see p. 37).

**The Synagogue.** The word 'synagogue' is Greek, meaning assembly. As an institution it is believed to have originated during, or in consequence of, the Babylonish captivity. "The primary purpose of the synagogue was for the study and teaching of the Law. This is amply borne out in the New Testament (see e.g. Mt. 9<sup>35</sup>, 13<sup>54</sup> and often elsewhere). Closely connected with teaching was preaching, both being based on the reading of Scripture (cf. Lk. 4<sup>16</sup> ff, Ac. 13<sup>14, 15</sup>, etc.)<sup>2</sup> Only once in the Gospels (Mt. 6<sup>9</sup>) is prayer mentioned, but it is otherwise in Acts (4<sup>31</sup>, 16<sup>12</sup>, etc.).

The synagogue was also the local Sanhedrin. Its 'elders' (Lk. 7<sup>3</sup>) or 'rulers' (Mt. 9<sup>18, 23</sup>) exercised civil as well as religious functions, with power to scourge (Mt. 10<sup>17</sup>) and to excommunicate (Jn. 9<sup>22</sup>, 12<sup>42</sup>, 16<sup>2</sup>). To the

**Its Primary Purpose**

**Other Functions**

<sup>1</sup> Robertson.

<sup>2</sup> *New Commentary.*

Jew the synagogue was the bond of union throughout the world, having the same service, the same liturgy and common prayers with the Temple-services in Jerusalem. From every synagogue the annual Temple-tribute went up to Jerusalem. The synagogue was the property of the community (Lk. 7<sup>5</sup>) and was always ready to welcome the stranger Jew, or invite the passing Rabbi or teacher to speak (Ac. 13<sup>15</sup>). It served the purposes also of a school of Divinity and an ordinary school. "The synagogues were thus really little independent republics, having an extensive jurisdiction."<sup>1</sup>

The Jews had no regular officials like our clergy. The affairs of the synagogue were administered by a council (Mt. 5<sup>22</sup>, Mk. 13<sup>9</sup>) of twenty-three in the larger cities, seven in the smaller. These were the rulers or elders, of whom one was appointed to be the ruler, or head of the synagogue. Other officials were 'Angels of the Church' who acted as secretaries or messengers, collectors of alms (cf. Mt. 6<sup>2</sup>), and the attendant (Lk. 4<sup>20</sup>) whose duty was to take care of the Ark which contained the rolls of the Scriptures and to hand these to the reader of the Lesson of the day (Lk. 4<sup>19</sup>). He was also the schoolmaster and the ordinary executor of any scourging that might be necessary.

There were three daily services of which the main divisions were Prayer, Scripture reading followed by a homily, and Praise. The Prayer portion is referred to in Mk. 12<sup>29</sup>. The congregation stood during prayer (Mt. 6<sup>5</sup>, Mk. 11<sup>25</sup>, Lk. 18<sup>11</sup>). The Scripture readings from the Pentateuch (Ac. 15<sup>21</sup>) and the Prophets were short and were generally followed by a paraphrase. The Praise part consisted of psalms and hymns.

We have seen that our Lord did some of His most

<sup>1</sup> Renan.



notable miracles in the synagogue (p. 52) and we now learn that He first preached in the synagogues throughout all Galilee and cast out devils.

**The Scribes.** In the Gospels Scribes and Lawyers are synonymous terms. They were the expert expositors of the Law of Moses which was the civil as well as the religious law of the land. They

Their  
Function

copied it, compiled commentaries and published interpretations and "fenced it round" with the tradition of the Elders. "A key was the regular symbol of the function of the Scribe (Mt. 13<sup>52</sup>, 16<sup>19</sup>), which was to open the meaning of the Holy Books."<sup>1</sup> Most of them were Pharisees and they are generally found in company with the Pharisees. With them they tempt our Lord (Lk. 10<sup>25</sup>), trying to catch something out of His mouth (Lk. 11<sup>54</sup>) and are denounced by Him (Lk. 11<sup>38-54</sup>).

**The Teaching of Jesus**—as one having authority and not as the Scribes. "The Scribes taught nothing without

Not as  
the Scribes

justifying it by quotation from the famous Rabbis. Jesus appeals to none: He seldom even reasons. It is enough for Him to announce the truth. His own assurance of knowing the truth is absolute. . . . He always speaks as if His word were enough—'I say unto you,' or 'Verily, I say unto you,' or 'Again I say unto you.' He places His own words on a level even with the Old Testament Scriptures. . . . He came not to destroy them but to fulfil. In the Sermon on the Mount He quotes commandments from these Scriptures, and then extends, or even corrects, them by His own authority. . . . But *I* say unto you."<sup>2</sup> To this it may be added that our Lord's miraculous power over diseases and the processes of nature can hardly be separated from His teaching. His miracles are as much a part of it as parables.

<sup>1</sup> Farrar.

<sup>2</sup> Robertson.

The contrast between our Lord's method and that of the Scribes is very clearly shown in Mk. 27 where they accuse Him of blasphemy and He shows His authority and the power behind it.

Preaching  
at  
Nazareth.  
Mk. 1<sup>14-15</sup>,  
Lk. 4<sup>16-30</sup>

John having been imprisoned, Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled and the kingdom of God is at hand : repent ye, and believe in the gospel. And coming into the synagogue at Nazareth he stood up, as his custom was and read a passage from Isaiah beginning, The Spirit of the Lord is upon me, and ending, To proclaim the acceptable year of the Lord. And he preached, or taught, with such words of grace that his hearers, being incapable of full belief, wondered and said, Is not this Joseph's son, and they wished to see a miracle. But Jesus said, No prophet is acceptable in his own country, and he reminded them that both Elijah and Elisha had performed miracles outside their own sacred nation, the former for the widow of Zarephath\* in the land of Sidon, the latter for Naaman, the Syrian,\* both Gentiles. This filled with wrath all that were in the synagogue and they cast him forth out of the city and sought to kill him. But he passing through the midst of them went his way.

In  
Capernaum.  
Mt. 4<sup>12-13</sup>,  
Lk. 4<sup>31</sup>.  
Second  
Call of  
Four  
Disciples

And he came to Capernaum, by the borders of Zebulun and Naphtali, thereby fulfilling a prophecy of Isaiah that the people of Galilee of the Gentiles which sat in darkness saw great light. And standing by the lake of Gennesaret he entered into the boat of Simon Peter who had already been attracted to him, and preached from the boat. At the end of his preaching he ordered Simon's boat and that of James and John, sons of Zebedee, to be put out into the deep and the nets to be let down. Then followed the miraculous draught of fishes, the amazement of Simon and Andrew and James and John, Simon Peter's impulsive words, Depart from me ; for I am a sinful man, O Lord, and the words of Jesus, Fear not ; from henceforth thou shalt catch men. And when they had brought their boats to land they left all and followed him.

Again in the synagogue on the sabbath Jesus teaches and astonishes his hearers ; for he taught them as having authority and not as the scribes. And while still in the synagogue he healed a man with an unclean spirit who, recognizing the divinity of Jesus cried out, I know thee who thou art, the Holy one of God.

From the synagogue Jesus and his disciples went to the house of Simon and Andrew, and Simon's wife's mother lay sick of a fever. Jesus took her by the hand ; and the fever left her.

And the same evening he healed many that were possessed with devils and others sick with divers diseases ; and he enjoined secrecy on them.

Two  
Miracles.  
An Unclean  
Spirit.  
Simon's  
wife's  
Mother.  
*Mk.* 1<sup>21-24</sup>  
*Lk.* 4<sup>23-41</sup>



STREET IN NAZARETH.

## THE FIRST GENERAL CIRCUIT

**Fasting.** The Jews had been in the habit of practising the rite of fasting long before the time of Christ, as a preparation for any initiation ceremony, and as a sign of mourning. Fasting and prayer or else fasting and alms, or all the three were always combined. Our Lord prepares Himself for His ministry by His great fast in the wilderness. But He does not enjoin fasting as a duty ; neither on the other hand does He deprecate it. He compares Himself and His disciples to a bridegroom with the children of the bride-chamber around him—a festive group. The news that He has come to bring is good news ; His followers need not anticipate evil times. It will be time enough to mourn when the evil times arrive. He does not approve of the Pharisees' bi-weekly fast (see Lk. 18<sup>12</sup>). We may say that He would not disapprove of fasting that was both voluntary and unostentatious. But on the whole Christ seems to have regarded the question of fasting as a small matter compared with the new spiritual blessing He had come to bring. "Of those who publicly perform acts of almsgiving, prayer and fasting, with the primary object of being 'seen by men,' Jesus speaks in terms of scathing censure" (Mt. 6<sup>1-6</sup>, 16-18, 23<sup>5</sup>).<sup>1</sup>

**The Herodians** (see p. 12). It is difficult to see why the Herodians, the semi-Roman party who were politically opposed to the nationalist Pharisees, should have combined with them to bring about the death of Jesus. Dr. Campbell says : "It could not have been from the same motives as the Pharisee who hated the foreigner and certainly owed no loyalty to Herod. . . . By bribery or otherwise the Pharisees might induce members of the court party

Jesus and  
Fasting

Why they  
unite with  
the Pharisees

<sup>1</sup> Cadoux.

to do what they themselves could not, secure Herod's warrant for having Jesus arrested and treated as John the Baptist had been by the same tyrant, Antipas. This is not the only occasion on which they combine with the Pharisees (Mt. 22<sup>16</sup>, Mk. 12<sup>13</sup>, Lk. 20<sup>20</sup> 'spies'). They are not named except in the first two Gospels.

**The Twelve Apostles.** The Apostles were persons sent forth with special authority from Jesus Himself to preach and to heal. The twelve were those of His disciples whom Jesus chose out of a large number as being most fit to receive "a more intensive training" in order to carry on and extend His mission. "The importance of this election of the Twelve for the future development of Christianity is well expressed by Godet: 'the election of the Twelve is the first act of organization done by Jesus Christ. Except the sacraments it is the only one.' For it was this college, once constituted, which was one day to produce the rest."<sup>1</sup>

There are, in all, four lists of the twelve Apostles, Mt. 10<sup>2</sup>, Mk. 3<sup>16</sup>, Lk. 6<sup>14</sup>, Ac. 1<sup>13</sup>. The last two being both from the same hand are identical.

**The Four Lists**

St. Luke's list is given below. The position of some of the names varies in the different lists; but in all the lists the leaders of the three groups of four are the same, viz., Peter, Philip, James the son of Alphæus, and in all Judas Iscariot is placed last. Certain names vary in the lists, e.g., Simon the Zealot in *Luke* is Simon the Cananæan in *Matthew* and *Mark*. Judas the son of James in *Luke* appears to be the same as Thaddæus in *Matthew* and *Mark*. Some of the apostles are called by other names at different times. Thus Bartholomew is probably the same as Nathaniel (Jn. 1<sup>45</sup>, 21<sup>2</sup>), Matthew, the publican, is elsewhere called Levi. Thomas was also called Didymus (twin) and James and John were surnamed

<sup>1</sup> Balmforth, Clarendon Bible, *St. Luke*.

by Christ Boanerges (sons of thunder) (Mk. 3<sup>17</sup>). Judas Iscariot was the only one of the number who was not a Galilaean. His place among the twelve was later taken by Matthias (Ac. 1<sup>26</sup>). Others were added afterwards, especially Paul and Barnabas (Ac. 14<sup>14</sup>).

Cleansing  
of a  
Leper.

Mk. 1<sup>35-45</sup>,  
Mt. 8<sup>2-4</sup>,  
Lk. 5<sup>12-14</sup>

On the next day, after an early preparatory prayer in a desert place Jesus began a circuit of all Galilee, taking his disciples with him. And he went into the synagogues, preaching and casting out devils.

One of his miracles was the cleansing of a leper who knelt down to him, saying, If thou wilt, thou canst make me clean. And, although it was against the law to touch a leper, Jesus stretched forth his hand and touched him, saying, I will; be thou clean. And so he was. Then the leper, notwithstanding that he was bidden to say nothing to any man but to go to the priest and offer for his cleansing the things which Moses commanded,\* nevertheless published the matter abroad, so that Jesus could no more enter into a city but was without in desert places; and they came to him from every quarter.

Healing of  
a Palsied  
man.

Mk. 2<sup>1-12</sup>,  
Mt. 9<sup>1-8</sup>,  
Lk. 5<sup>17-26</sup>

In Capernaum Jesus healed a man sick of the palsy. Pharisees and doctors of the law were present out of every village of Galilee, and Judæa and Jerusalem. So great was the crowd that the friends of the palsied man had to let him down through the tiles\* with his couch into the midst before Jesus. Seeing their faith Jesus said, Son, thy sins are forgiven. To the scribes and Pharisees this appeared to be blasphemy. Was it not assuming a power which belonged to God alone? Jesus, reading their thoughts, in order to show that the Son of man\* hath power to forgive sins, said to the sick of the palsy, Arise, and take up thy couch, and go into thy house. This he did, glorifying God. And they were all amazed and glorified God, saying, We have seen strange things to-day.

The Call  
of  
Matthew.

Mt. 9<sup>9-13</sup>,  
Mk. 2<sup>13-17</sup>,  
Lk. 5<sup>27-32</sup>

After these things he saw a publican, named Levi, the son of Alphaeus, sitting at the place of toll,\* and said unto him, Follow me. And he arose and followed him; And as he sat at meat in his house, with many publicans and others, the Pharisees and their scribes asked his disciples, Why do ye eat and drink with publicans and sinners? Jesus said, They that are whole have no need of a physician; but they



that are sick. I came not to call the righteous but sinners to repentance. But go ye and learn what this meaneth, I desire mercy and not sacrifice.

Jesus is asked why John's disciples and the Pharisees fasted while his disciples did eat and drink. He replied that the sons of the bride-chamber\* cannot fast while the bridegroom is with them, but will fast when he is taken away from them.

Discourse  
on Fasting.  
Two  
Parables.  
Mk. 2<sup>18-22</sup>,  
Lk. 5<sup>27-29</sup>

And with this teaching of a new life our Lord connects the two parables of the patched garment and the burst wine-skins, by which he shows that it is useless to try to improve the old Mosaism by merely patching it with Christianity. The Gospel is a new system and, like new wine, it must not be mixed with the old. Those who are accustomed to the Mosaic system cannot easily adopt Christ's. They say theirs is good.

Jesus' disciples plucked corn as they went through the cornfields, on a sabbath, and when the Pharisees told him that in so doing they were breaking the law he tells them that the sabbath was made for man and not man for the sabbath. And he turns the argument against themselves by examples from the Old Testament and their own Law, showing that his disciples did no more than David did, who, in the days of Abiathar\* the high-priest entered the house of God and ate the shewbread,\* which was reserved for priests alone; he reminds them also that the priests in the Temple do work on the sabbath. The Son of man, he says, is lord of the sabbath and is greater than the temple.

On  
Sabbath  
Observance.  
Mk. 2<sup>23-28</sup>,  
Mt. 12<sup>1-5</sup>,  
Lk. 6<sup>1-5</sup>

On another sabbath Jesus, again in the synagogue, healed a man with a withered hand. On this occasion he anticipated the accusations of the scribes and Pharisees, for they were watching him, whether he would heal on the sabbath. He asked them, with anger in his look, Is it lawful on the sabbath to do good or to do harm? to save a life or to destroy it? Which of you would not save even a sheep fallen into a pit on the sabbath day? The Pharisees have no answer, but they were filled with madness and took counsel even with the Herodians how they might kill Jesus.

A Man with  
a Withered  
Hand.  
Mk. 3<sup>1-6</sup>,  
Mt. 12<sup>9-13</sup>,  
Lk. 6<sup>6-11</sup>

Jesus withdrew to the sea;\* many followed him from all parts, even from Idumæa and beyond Jordan and the coast of Tyre and Sidon. He healed them all and charged them not to make him known, fulfilling again a prophecy of Isaiah pointing to the compassionate gentleness

Ordination  
of Twelve  
Apostles.  
Mt. 10<sup>1-6</sup>,  
Mk. 3<sup>13-19</sup>,  
Lk. 6<sup>12-13</sup>

and forbearance of the Messiah's methods, the love that inspired them and the hope that he brings to the Gentiles.

Then, as was usual before any great event in his life, he retired to pray; and he continued all night in prayer. And when it was day he chose out twelve disciples whom also he named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphaeus, and Simon which was called the Zealot,\* and Judas the son of James, and Judas Iscariot which was the traitor.

## THE SERMON ON THE MOUNT

Usefully to shorten the Sermon on the Mount is an impossibility. This must be read (more than once) in Matthew 5, 6, 7. What follows below may be used as an *aide-mémoire* but cannot take the place of the Bible text.

**Our Lord's Teaching in General.** Our Lord taught by parables, proverbs and miracles. We have already seen (p. 61) that He taught with authority.

**His Method  
of Teaching**

Other features of His method are observed in the way in which He adapted His subject to the occasion and to His hearers (Jn. 4<sup>24</sup>, Mk. 4<sup>35-41</sup>, 11<sup>22-25</sup>), the use He made of natural and other surroundings (Mk. 4<sup>26-9</sup>, Mt. 13<sup>24-52</sup>), and the "popular intelligibility and rich significance of His teaching. Another constant and very noticeable feature is His use of paradox. He says, for instance, Your righteousness must exceed the righteousness of the scribes and Pharisees (Mt. 5<sup>20</sup>) to people who all their lives had looked upon the scribes and Pharisees as models of righteousness. He says, If any man cometh unto me, and hateth not his own father, and mother, and wife, and sisters, yea, and his own life also, he cannot be my disciple (Lk. 14<sup>26</sup>), to people

to whom the family was almost a holy bond of union. And again, Woe unto you that are rich, for ye have received your consolation (Lk. 6<sup>24</sup>) to persons who regarded wealth as a sign of God's favour. By these means He shocks His hearers into interest and attention. He aims at stimulating thought. He rarely gives plain answers to plain questions (Mk. 12<sup>15</sup>, Mt. 24<sup>4</sup>) and often answers one question by asking another (Mk. 11<sup>29</sup>, Lk. 10<sup>26</sup>).

"The proverbial method makes it very necessary not to isolate and build upon any single statement or to take it with a misapplied literalism."<sup>1</sup>

Of the subject of Christ's teaching four distinctive features may be briefly mentioned: (1) *His Conception of the*

The Subjects  
of Christ's  
Teaching

*Kingdom of Heaven.* He gave a new reading to the national ideal of His day. His was an ideal Kingdom of the future and at the same time a present reality that might be

lived by citizens willing to submit themselves to the will of God. (2) *His idea of God.* Christ in His teaching gives a new meaning to the Fatherhood of God. 'Fatherhood' is with Him the central attribute of Deity. (3) *His views regarding Man.* Christ's view of the Kingdom involved a social regeneration of mankind. He looked forward to the time when the gentle would inherit the earth. He created a new reverence for humanity and gave a new value to the human soul. (4) *His method of Ethics.* Human conduct will be subject to rewards and punishments. The Sermon on the Mount is chiefly concerned with the rewards that are attached to right conduct and the punishments that will follow wrong conduct. But the originality of Christ's ethical teaching consists in this. He did not introduce a new system of morality but He brought a new motive to do and to be good.<sup>2</sup>

\* The great bulk of Christ's teaching was ethical. Four

<sup>1</sup> *New Commentary.*

<sup>2</sup> cf. Temple Bible, St. Matthew.

general principles of the Ethics of Jesus have been traced.<sup>1</sup>

Christ's  
Ethical  
Teaching

The first principle is Love. To love one's neighbour as oneself constituted in Jesus' view a duty second only to loving God—giving to the word 'neighbour' the widest possible meaning. The second is Truthfulness. This principle lies behind Jesus' stern denunciation of all deceit, false-witness, hypocrisy and pretence (Mk. 7<sup>22</sup>, 12<sup>40</sup>, Mt. 5<sup>19</sup>, 23<sup>28</sup>). The third is Humble Service. Humility is frequently enjoined (Mt. 23<sup>12</sup>, Lk. 14<sup>11</sup>, 18<sup>14</sup>), arrogance condemned (Mk. 7<sup>22</sup>, 12<sup>38, 39</sup>, Lk. 14<sup>11</sup>, 18<sup>14</sup>). Jesus washes the disciples' feet. He ordained for His disciples universality of service (Mt. 5<sup>13-16</sup>). The fourth is Prudence. The Apostles are to be prudent or shrewd like serpents (Mt. 10<sup>16</sup>, see also Lk. 16<sup>8</sup>, Mk. 7<sup>22</sup>).

In the Sermon on the Mount which, it is to be observed, was delivered to His disciples, not to the multitude though they too may have been present, (Mt. 5<sup>1</sup>) Jesus' great subject is the Kingdom of Heaven. In this He widens, deepens, and corrects the prevailing ideas of righteousness. He carries the idea of righteousness *inward*. "Thus He revised the ten commandments by prohibiting not only the outward act of violence, but the first allowed movement of hatred or contempt; by making the purpose of adultery equivalent to the act; by substituting the universal duty of truthfulness for occasional oaths (Mt. 5<sup>17-37</sup>). He peremptorily required the 'single eye,' and from all religious actions excluded altogether the motive of human regard (Mt. 6<sup>1-18</sup>)."<sup>2</sup> He warns men against censoriousness of judgment and bids men judge the words of a teacher by his works (Mt. 7<sup>1-21</sup>).

Comparing the Sermon on the Mount with the Sermon

<sup>1</sup> Cadoux.

<sup>2</sup> *New Commentary*.

on the Plain we find that "Lk. has 30 verses to Mt.'s 190. Part of Mt. 5-7 does not appear in Lk., e.g., Mt. 5<sup>19-24</sup>, 27-28, 33-39 (old and new versions of the Law): part occurs scattered in other places in Lk., e.g., the Lord's Prayer in Lk. 11<sup>2-4</sup>, the single eye 11<sup>34-35</sup>, the lilies 12<sup>27-28</sup>, &c."<sup>1</sup> We find that the beginning and the end of the two sermons are the same as well as much of the substance of both.

We ask ourselves, Are they two different accounts of the same sermon and was that sermon a continuous discourse spoken on one occasion? The conclusion

**Sermon on the Mount and Sermon on the Plain**  
**Was the Sermon a Continuous Discourse?**

generally arrived at is that the greater part of the Sermon was delivered at one time as a connected discourse and that St. Luke left out a good deal which he thought did not serve his purpose, while St. Matthew incorporated some Sayings (*Logia*) which were spoken on other occasions.

(N.B.—The full text of the Sermon on the Plain of Luke 6<sup>20-49</sup> will be found in Appendix VIII.)

And seeing the multitudes, he went up into the mountain;\* and he sat down and to his disciples he taught the nature and laws of the kingdom of heaven as he viewed it in contrast to the ideas of the Pharisees. In the kingdom of heaven as he saw it, the blessed ones are to be the poor in spirit, the mourners, the meek, they that hunger and thirst after righteousness, the merciful, the pure in heart, and above all the peacemakers, they that have been persecuted for righteousness' sake, and those who for Christ's sake have been hated and spoken of falsely. All such as these are subjects of the kingdom.

The Subjects of the Kingdom. The Beatitudes. Mt. 5<sup>1-12</sup>

The chosen disciples are the salt\* of the earth, the light of the world, whose goodness must shine before all men as a lamp set on a stand in a house giveth light to all that are in the house, which it could not do if placed under a bushel.\*

Their Responsibility. Mt. 5<sup>13-16</sup>

<sup>1</sup> Clarendon Bible, St. Luke.

## THE KINGDOM IN RELATION TO THE LAW

Christ and  
the Law.  
*Mt. 5<sup>17-48</sup>*

I came not to destroy the law and the prophets but to bring out the full divine purpose contained in them. But no jot or tittle\* of the law must be neglected until the new era of divine promise is established. They must obey the law not only in the letter, outwardly as the scribes and Pharisees did, but in the spirit also, inwardly.

With regard  
to Murder.  
*cf. Lk. 12<sup>18-29</sup>*

The law prohibited murder; Christ's law bids them avoid all angry feelings that might tempt them to murder: Even contemptuous or personal abuse such as calling your brother Raca,\* or thou fool, shall be crimes to be dealt with by the council\* or the Gehenna of fire.\* No gift on the altar\* is acceptable to God from one who is not at peace with his fellow-man. Be reconciled therefore with whomsoever you may have offended lest death overtakes either of you and you appear before the Great Judge with the debt unpaid.

To  
Adultery.

The old law of adultery also is to be spiritually extended. If the sensual nature is weak, strong measures of self-discipline must be adopted, even to the plucking out of the eye or the cutting off of the hand.

*cf. Lk. 16<sup>18</sup>*

And the law of divorce must be amended. Marriage should be a life-long union.

On Oaths.

With respect to oaths it is not enough not to forswear oneself, but it is needful to be truthful at all times. Let your speech be, Yea, yea; Nay, nay: whatsoever is more than these is of the evil one.

On  
Retaliation.  
*cf. Lk. 6<sup>29f.</sup>*

The new law forbids altogether the returning of evil for evil. Return good for evil, even turn the left cheek to one who smites thee on the right. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

On Love  
or Charity.  
*Mt. 5<sup>43-48</sup>  
cf. Lk. 6<sup>27-34</sup>*

In contrast to the old law which said, Love thy neighbour and hate thine enemy, Christ's new law says, Love your enemies, and pray for them which persecute you. Aim at perfection. Be like your Father which is in heaven, who maketh his sun to rise on the evil and on the good, and sendeth rain on just and unjust alike.

## THE KINGDOM OF HEAVEN IN RELATION TO THE PHARISAIC RULES

Almsgiving.  
*Mt. 6<sup>1-4</sup>*

In all things avoid Pharisaic ostentation. Beware of doing good works in order to be seen doing them. When therefore thou doest alms do not sound a trumpet\* before thee, as the hypocrites do in the



synagogues and in the streets that they may have glory of men. Do your alms in modest secrecy ; and your Father which seeth in secret shall recompense you.

Prayer, like almsgiving, is to be unostentatious. Be not as the hypocrites : for they love to stand\* and pray in the synagogues and in the corners of the streets that they may be seen of men. And use not vain repetitions\* as the Gentiles do—And then our Lord gives as a model the Lord's prayer, a prayer of humility to a loving God in which we pray for the coming of the Kingdom in its perfection, and make petition for our daily needs, for forgiveness and for freedom from evil.

Prayer.  
Mt. 6<sup>5-13</sup>

Fasting is to be practised not for self-glorification, but as a private self-denial. When ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may be seen of men to fast. Verily, I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face ;\* thy Father, which seeth in secret, shall recompense thee.

Fasting.  
Mt. 6<sup>16-18</sup>

A man's thoughts will be where his possessions are. Therefore, lay up for yourselves treasures in heaven ; these are imperishable and you cannot be robbed of them. The lamp of the body is the eye : if therefore thine eye be single\* thy whole body shall be full of light. Covetousness\* darkens the soul. Ye cannot serve God and mammon.\* Be not over anxious about food and raiment. Birds make no provision for the future, yet God cares for them. How much more will he care for you. Flowers in the field are more beautiful than Solomon's most glorious raiment. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven\*, shall he not much more clothe you, O ye of little faith. Food and drink and raiment are what the Gentiles\* seek after. But seek ye first your heavenly Father's kingdom and his righteousness ; and all these things shall be added unto you. Be not anxious for the morrow ; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Earthly Possessions and daily Cares.  
Mt. 6<sup>19-34</sup>

#### RULES FOR GUIDANCE—CHRISTIAN CONDUCT

Judge not that ye be not judged. First cast out the beam in thine own eye ; and then shalt thou see clearly to cast out the mote\* out of thy brother's eye. And yet give not pearls to swine or holy things to those who cannot appreciate them.

On Judgment.  
Mt. 7<sup>1-5</sup>

On  
prayer.  
Mt. 7<sup>7-14</sup>

Ask and it shall be given you. The heavenly Father's love for his children is greater than yours for your children. Persistent prayer will be rewarded. The law and the prophets bid you do as you would be done by. Let mutual love inform all your actions. The way of life has a narrow entrance. Avoid the broad way that leadeth to destruction.

Warnings.  
Mt. 7<sup>15-23</sup>

Beware of false prophets,\* ravening wolves in sheep's clothing. Ye shall know them by their fruits. Test them by their acts and their lives, by their character and conduct rather than by what they say. Their false claims will be repudiated by me at the day of judgment.

Be prudent, like the man who built on a foundation of rock. He who hears my words and doeth them not is like the foolish man whose house, built upon sand, was unable to withstand the storm of rain and wind, and of which the fall was great.

**Our Lord and the Gentiles.** Jesus was not by birth a Galilæan, but He was brought up in Nazareth and lived most of His life in 'Galilee of the Gentiles.'

Jesus not  
sent to the  
Gentiles

Here He must have come in contact with many of the pagan merchants and others who travelled along the great highroad of commerce that passed through it. This circumstance may have had some bearing on our Lord's attitude towards the Gentiles. With respect to this attitude two facts are noteworthy; two apparently contradictory facts, which however are contradictory only in appearance. One is that He did not come to preach the Good Tidings to the Gentiles. "I was not sent, but unto the lost sheep of the house of Israel" He says (Mt. 15<sup>24</sup>), and He instructed His disciples, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans" (Mt. 10<sup>5</sup>). The other fact is that in respect to the Gentiles He is free from Jewish exclusiveness. This freedom is emphasized by St. Luke (2<sup>32</sup>, 3<sup>6</sup>, 4<sup>25-27</sup>, but see also Mt. 3<sup>9</sup>, 8<sup>11-12</sup>, 21<sup>43</sup> and with regard to the Samaritans Lk. 9<sup>53</sup>, 10<sup>30-37</sup>, 17<sup>15-19</sup>). It

is St. Luke who records the esteem in which the pagan soldier (like Cornelius in Ac. 10) was held, and the extension of Jesus' benevolence and appreciation of faith beyond Jewry (Lk. 7<sup>9</sup> and see Lk. 14<sup>15-24</sup>).

How are these apparently conflicting attitudes to be reconciled? St. John gives us the key. Christ's mission

But his Death  
fulfils His  
Mission

was not completed until He died on the Cross. On earth His work was confined to Judaism, though His sympathy and love

were universal. By His death the final success of His work was to be brought about. It may be that the change in Christ's mission was brought about by His rejection by the Jews, or it may be that He kept back the full truth of it until His followers were ready for it. After His death He makes His purpose clear. He opened the mind of the disciples and bade them preach repentance and remission of sins in His name unto all nations beginning from Jerusalem (Lk. 24<sup>47</sup> and see also Mt. 28<sup>19</sup>, Mk. 16<sup>15</sup>).

In connection with the healing of the centurion's servant H. G. Wood remarks, "The favourable attitude of Jewish

Jews and  
Gentiles in  
Galilee

elders towards the centurion whose case they commended to Jesus (Lk. 7<sup>2-6</sup>) can hardly have been an isolated example of the good feeling which must often have prevailed

between Jews and Gentiles in Galilee."<sup>1</sup>

**Jesus and John the Baptist.** John the Baptist preached the baptism of repentance unto remission of sins (Lk. 3<sup>3</sup>)

Their  
Ministry  
Compared

and the imminence of the Kingdom of God in the form of judgment. Jesus also preached

repentance (Mk. 1<sup>14, 15</sup>, Mt. 4<sup>17</sup>) and like

John He based His appeal on the nearness of the Kingdom. But the ministry of Jesus was not a mere continuance of the movement begun by John. One striking external difference was obvious at once to the people, who

<sup>1</sup> Peake's Commentary on the Bible.

accused John, the ascetic, of having a devil, while they blamed Jesus for being a gluttonous man and a wine-bibber. Their disciples also act differently ; the ones fast, the others do not, for they have the bridegroom with them. But these are not the greatest differences. The message of Jesus, while resembling in form that of John, differed from it in essence. John preached judgment. Jesus preaches the blessings of the Kingdom and forgiveness of sins and practised healing of mind and body. John preached the wrath to come but wrought no miracle. Jesus carried with Him a healing influence of strange power causing men to marvel. Moreover the repentance which Jesus preached was not the repentance preached by John. John's repentance meant a stricter application of the old standards ; Jesus introduced new standards, a new righteousness and criticised even the Law itself.

**Jesus and the Pharisees.** It has been mentioned (p. 34) that Jesus was not always unfriendly towards the Pharisees. During the first period of His ministry He was often in friendly contact with them. At Levi's house some Pharisees mingle in the large company of guests. He sought to reach their hearts on more than one occasion ; as when He sat down to meat with Simon and reasoned with him. He dined with a Pharisee who marvelled that He had not washed before dinner (Lk. 11<sup>37</sup>), and again when He healed the man with the dropsy (Lk. 14<sup>1</sup>). In Mk. 12<sup>28-34</sup> He approves the scribe's answer, and "is in complete and conscious agreement with Pharisaism." The parable of the Prodigal Son (Lk. 15) is addressed to the Pharisees and is an attempt to win them over to an understanding of His principles. In Mk. 2<sup>17</sup> He meets His critics with gentle irony, not with indignation ; and the parable of the Marriage Feast of the King's Son (Mt. 22<sup>1-9</sup>) shows that His first appeal had been to them.

Jesus not  
always hostile  
towards them

But the religious differences between the Pharisees and Jesus, and perhaps the sincere convictions of the Pharisees themselves were too profound to admit of compromise or healing. "Their ideal of preciseness and exactitude, of the painful fulfilment of the Law in detail, was clearly rejected by Jesus. The traditions of the elders which the Pharisees prized as forming a hedge round the Law, Jesus readily disregarded or condemned. . . . The quarrel could not be avoided unless they were willing to change their whole conception of the Law. . . . As a religious teacher Jesus was manifestly disqualified by want of Rabbinic learning, while His claim to be a prophet foundered on His association with publicans and sinners. If He had been a prophet He would have held aloof from all such. The Man of Nazareth was obviously a sinner."<sup>1</sup> We shall see later how Jesus passed from friendliness and appeal to hostility and denunciation.

Reasons  
for their  
Hostility

Returning to Capernaum Jesus healed a certain centurion's\* servant. Elders\* of the Jews came from him to Jesus, saying, He is worthy that thou shouldest do this for him : for he loveth our nation, and himself built us our synagogue. When Jesus was not far from the house, messengers from the centurion come, saying, Lord, trouble not thyself : I am not worthy : say the word only, and my servant shall be healed. For I also am a man under authority, having under myself soldiers ; and my soldiers and my slaves do as I bid them. Jesus marvelled, and said unto the multitude, I have not found so great faith, no, not in Israel.

And then he predicts the rejection of the Jews and the receiving into the kingdom of many from the east and the west.

Going to a city called Nain with his disciples and a great multitude, when near the gate of the city\* Jesus met the dead body of the son of a widow ; and much people of the city was with her. The Lord had

A  
Centurion's  
Servant  
healed.  
Lk. 7<sup>1-10</sup>  
Mt. 8<sup>5-11</sup>

The  
Widow's  
son at  
Nain.  
Lk. 7<sup>11-15</sup>

<sup>1</sup> H. G. Wood in *Peake's Commentary*.

compassion on her, and said, Weep not, and touched the bier, saying, Young man, I say unto thee, Arise. He rose up and began to speak. And fear took hold on all : and they glorified God, saying, A great prophet is arisen among us : and, God hath visited his people. And Jesus' fame spread through all Judæa.

John the  
Baptist's  
Messengers.  
*Lk. 7<sup>18-23</sup>  
Mt. 11<sup>2-7</sup>*

John in prison hears of all these things and he sent two of his disciples to the Lord, saying, Art thou he that cometh, or look we for another. Jesus bade them go and tell John what things they had seen and heard ; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.\* And when John's messengers had departed, Jesus spoke to the multitudes concerning John, What went ye out into the wilderness to behold ? a reed shaken with the wind ? a man clothed in soft raiment ? a prophet ? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. There is no man greater than John : yet he that is but little in the kingdom of God\* is greater than he. John's teaching and baptism had been accepted by the people and publicans but rejected by the Pharisees and the lawyers. Then Jesus likens the men of his generation to children that sit in the marketplace, calling to one another, We piped unto you, and ye did not dance ; we wailed, and ye did not weep. Even so, John the Baptist is come eating no bread nor drinking wine ; and ye say, He hath a devil. The Son of man is come eating and drinking ; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners ! And wisdom is justified\* of all her children.

The  
Anointing  
of Jesus.  
*Lk. 7<sup>36-50</sup>*

Jesus sat down to meat in a Pharisee's house, and a woman who was a sinner brought in an alabaster cruse of ointment and standing by Jesus, she let fall her tears upon his feet and wiped them with her hair, and kissed his feet and anointed them with the ointment. The Pharisee thinks, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus says to him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. And Jesus spake the parable of the two debtors, one of whom was forgiven five hundred pence\*, the other fifty. And he asked, Which of the two would love the lender most.



The Pharisee rightly answered, He, I suppose, to whom he forgave most. Then Jesus contrasted the conduct of the Pharisee who gave him no water for his feet on entering, gave him no kiss, nor anointed his head with oil, with that of the loving woman who had shown such devotion. Wherefore, he continued, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And they who were present said within themselves, Who is this that even forgiveth sins? And he said to the woman, Thy faith hath saved thee; go in peace.

## SECOND GENERAL CIRCUIT

### ON PARABLES

Parables are "lessons to be learnt from some familiar event in the world around."<sup>1</sup> Their purpose is to convey spiritual truths in a form suitable to the standpoint of the hearers. This was a form of teaching common among the Jews. The form used was the same, but the substance was very different. The parables of the Jewish Rabbis carry no conviction. Parables bear reference to well known scenes such as those of daily life; or to events such as would be expected in given circumstances. We expect to find in them popular pictorialness rather than strict scientific accuracy of detail. They are normally intended to emphasize one point and one only, the accessory details being subordinate in the application.

When the disciples asked Jesus to explain the parable of the sower He said, "Unto you is given the mystery of the Kingdom of God; but unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear and not understand; lest haply they should turn again, and it should be

What is  
meant by  
Parables

Why Jesus  
taught in  
Parables

<sup>1</sup> *New Commentary.*

forgiven them " (Mk. 4<sup>11, 12</sup>). Again He says, "Who-soever hath to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand" (Mt. 13<sup>12, 13</sup>) and thus they are fulfilling a prophecy of Isaiah expressing the grossness of their heart. Again Jesus says, "He that hath ears to hear, let him hear" (Lk. 8<sup>8</sup>).

These quotations require some explanation. At first sight it would appear that Jesus taught by parables with some purpose of *confusing* His hearers; or that He did so *in order that* they might not understand; or that He made them difficult on purpose to hide the truth from the common people. Such was not His purpose. It was, rather, to make His message clear to those who were willing and able to receive it, and to leave in darkness those whose hearts were already hardened and who were determined not to be enlightened. Archbishop Trench says, "Our Lord may on one or more occasions have made use of this manner of teaching by parables with the intention of withdrawing from certain of his hearers the knowledge of truths, which they were unworthy or unfit to receive; so that, in Fuller's words, the parables on such occasions were 'not unlike the pillar of cloud and fire, which gave light to the Israelites, but was a cloud of darkness to the Egyptians.'" Our Lord's more general reasons will be found in the next paragraph.

It is important to remember that the parables are all concerned with the Kingdom of God and with its 'mysteries,' i.e., "God's secret purpose from the beginning to found in Jesus a new kingdom which should transform and supersede the Old Covenant."<sup>1</sup> The disciples of Jesus and

Advantages  
of Parabolic  
Teaching

<sup>1</sup> *New Commentary.*

some others 'that were about him' were willing and eager to learn. Therefore, "with many such parables spake he the word to them, as they were able to hear it" (Mk. 4<sup>33</sup>). And these words, in my opinion, suggest our Lord's chief reason for parabolic teaching. It enabled Jesus (i) to unfold His meaning gradually, and (ii) to address at one time many people of different degrees of faith or intelligence, or of willingness to hear; so that each one would profit in proportion as he was "able to hear it." It is a commonplace also that a picturesque story is an effective means of gaining the attention and reaching the intelligence of simple or uncultured people who would be deaf to abstract theories or logic. Such a story too would be easily remembered as to its surface meaning, and its spiritual meaning might then gradually follow.

There is no absolute rule for the interpretation of parables. The main thing is to seek out the essential idea and then to fit in the details as far as possible, without forcing them and without marring the unity of the whole, but remembering that "A similitude is perfect as it is on all sides rich in applications." Another useful guide is, Pay close attention to the context, to all the circumstances in which the parable was spoken, especially to the saying which introduces it and to that which winds up the parable.

In the History of Christ there are three series of parables spoken at three different times :

**Interpretation of Parables** (1) When the Pharisees had just accused Christ of casting out devils by Beelzebub.

**Three Series of Parables** These exhibit the elementary truths concerning the planting of the Kingdom of God, its development, reality, value and final vindication (Mt. 13).

(2) After the Transfiguration. These also concern the Kingdom of God. Their prevailing character is Evangelic,

but with a controversial aspect also. They are connected with the Pharisaic charge that Jesus was the Incarnation of Satan (Lk. 10<sup>16</sup>).

(3) The controversial has the ascendancy and the tone has become judicial. The Kingdom of God is presented in its final stage of ingathering, separation, reward and loss (7 parables).<sup>1</sup>

#### ON MIRACLES

"Our Lord's miracles are predominantly miracles of healing: and Klausner has explained to us how the terrible history of Palestine in the period preceding our Lord's appearance would naturally have produced an inordinate amount of poverty, misery, fear and disease, especially hysteria and mental disease. All this disease our Lord associates with the hostile power of Satan. 'An enemy hath done this.' He fully sanctions the current belief in evil spirits and their power, while He proclaims that power ended for those who will believe in Him."<sup>2</sup> Besides miracles of healing there were also nature miracles, shewing Jesus' control over the physical forces of nature. Such were the stilling of the storm, the walking on the sea, the multiplying of the loaves, the withering of the fig-tree. The distinction, however, is of no importance. Supernatural power is evident in both kinds.

The miracles of Christ are an essential part of His ministry. "His biography may be summed up in the words 'he went about doing good; his wise words were secondary to his beneficial works'"<sup>3</sup> Reduce the Primitive Gospel to the simplest terms it will still remain a miracle Gospel.

Faith plays a large part in many of the miracles. Faith

**Miracles of Healing and Nature Miracles**

**An essential part of Christ's Ministry**

<sup>1</sup> Edersheim.

<sup>2</sup> New Commentary.

<sup>3</sup> Seeley Ecce Homo.

can perform miracles (Mt. 17<sup>20</sup>, 21<sup>21</sup>, Lk. 17<sup>5</sup>), and it is looked for in the recipients. The disciples' want of faith is rebuked (Mt. 8<sup>26</sup>, 14<sup>31</sup>, 16<sup>8</sup>, Lk. 8<sup>25</sup>), the faith of Jairus, the synagogue-ruler, is encouraged (Lk. 8<sup>50</sup>), the woman's exercise of faith is rewarded and publicly praised (Mt. 9<sup>22</sup>, Lk. 8<sup>48</sup>), the Gentile centurion is set up as a model of faith to the Jews (Lk. 7<sup>9</sup>; see also 17<sup>19</sup> and Mt. 17<sup>20</sup>), the blind are made whole by faith (Mt. 9<sup>29</sup>, Mk. 10<sup>52</sup>) and faith saves sinners (Lk. 5<sup>20</sup>, 7<sup>50</sup>).

"The most original feature about the miracles of the New Testament (furnishing perhaps the strongest proof of their authenticity) is the self-imposed limitation which Christ puts upon their use.

Self-imposed  
Limitations

Miracles are not worked as *specimens* of His Power, but as manifestations, *signs*, of His Personality. Certain *Laws of Limitation* may indeed be observed, (i) Christ never works a miracle for a miracle's own sake, apart from an end of benevolence or instruction. (ii) Christ never provides by miracle what can be provided by human endeavour or foresight. (iii) Christ never uses His special powers to provide for His own personal wants, or for those of His immediate followers. (iv) Christ never works a miracle to supplement human policy or force. (v) Christ never works a miracle to awe or to terrify into acceptance of His doctrine" (Cf. Dr. Latham's *Pastor Pastorum*).<sup>1</sup>

The utter opposition between religion and magic was not always clear to the contemporaries of Christ, and the methods He sometimes adopted in working His miracles would not tend to dispel their belief in magic and magicians. He healed a deaf mute and a blind man by means not unusual in that age (Mk. 7<sup>33</sup>, 8<sup>23</sup>). The use of spittle for such a purpose was widespread. Our Lord

How Christ's  
Miracles were  
regarded by  
Contemporaries

<sup>1</sup> Temple Bible, *Matthew*.

appears to have shared the common belief that disease was due to demonic influence, and in casting out devils He used exorcists' methods. He asked Legion his name. To know the name of an evil spirit assisted the worker of a miracle to exorcise it. The whole account of this miracle (Mk. 5<sup>1-13</sup>) is in the tradition of popular belief about demons. As for the Jewish authorities, they do not deny the facts at the healing of the paralytic at Capernaum. They believed that Satan was acting through Him, and every subsequent miracle they regarded as a fuller development of Satanic influence.

Through  
Galilee.  
*Lk.* 8<sup>1-3</sup>

Soon afterwards, Jesus, with the twelve went about cities and villages preaching the good tidings of the kingdom of God, and certain women, Mary Magdalene and Joanna, the wife of Chuza, Herod's steward,\* and Susannah, and many others, ministered unto them of their substance.

A  
Demonic  
healed.  
*Mt.* 12<sup>22</sup>,  
*Lk.* 11<sup>14</sup>

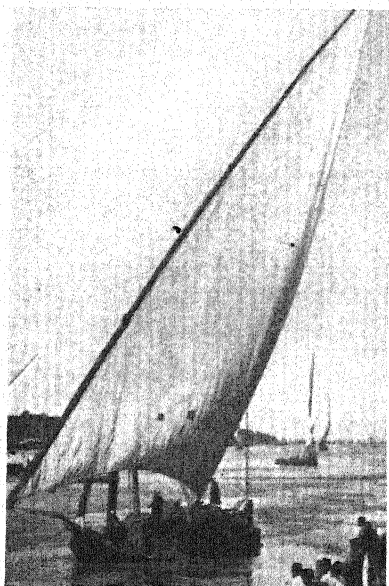
The healing of one possessed with a devil, blind and dumb, called forth amazement from the multitudes, who said, Is this the son of David? But from the Pharisees it produced the charge of casting out devils by Beelzebub,\* the prince of the devils. Jesus answers, at first parabolically. A kingdom, or a house, divided against itself cannot stand: and if Satan casteth out Satan, he is divided against himself. And if I by Beelzebub cast out devils, by whom do your sons cast them out?\* therefore shall they be your judges. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. A strong man's house cannot be spoiled unless the strong man be first bound.\* He that is not with me is against me. Blasphemy against the Spirit shall never be forgiven. If the fruit of a tree is good, the tree is good; if the fruit is corrupt, the tree is corrupt. Ye, being evil, cannot speak good things; for out of the abundance of the heart the mouth speaketh. By thy words thou shalt be justified, and by thy words thou shalt be condemned.

Beelzebub  
Contro-  
versy.  
*Mt.* 12<sup>22-27</sup>,  
*Lk.* 11<sup>14-21</sup>

The  
Pharisees  
seek a Sign.  
*Mt.* 12<sup>28-32</sup>,  
*Lk.* 11<sup>29-32</sup>

Then certain of the scribes and Pharisees asked for a sign, or some notable miracle. Instead of responding to their request our Lord condemns them as an evil and adulterous generation. There shall no





FELUCCA ON SEA OF GALILEE.

sign be given but the sign of the prophet Jonah\* at whose preaching the Ninevites\* repented. Even the pagan Queen of the South\* came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than either Jonah or Solomon is here. Jesus then compares the degenerate people to an unclean spirit which has gone out of a man, and when the demoniac suffers a relapse, returns, and the man's state becomes worse than before. Even so shall it be also unto this evil generation.

While Jesus is speaking to the multitudes he is told, Thy mother and thy brethren stand without desiring to speak to thee. Jesus answered, Who is my mother? and who are my brethren? Stretching forth his hands towards his disciples, he said, Behold my mother and my brethren!

Jesus'  
mother  
and  
Brethren.  
Mt. 12<sup>46-50</sup>  
Mk. 3<sup>32-35</sup>  
Lk. 9<sup>10-11</sup>

For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

Jesus teaches by Parables.  
The Sower.  
Mr. 13<sup>1-20</sup>,  
Mk. 4<sup>1-20</sup>,  
Lk. 8<sup>1-18</sup>, 18

On that day Jesus left the house and entered into a boat by the sea side. And the multitude stood on the beach. And he spake many things to them in parables. First the parable of the sower in which the development of good seed (the Gospel) depends on the ground in which it is sown, and which shows the various obstacles to progress arising from the infirmities of the well-meaning. The disciples ask why he speaks to them in parables. He quotes Isaiah\* and explains that he uses this method in order to find out which of his hearers are willing to learn. The disciples themselves who are willing and who have not hardened their hearts, are, he says, blessed indeed. For many prophets and righteous men desired to see and hear the things which ye have seen and heard. And he explains to them the parable.

The Seed growing secretly.  
Mk. 4<sup>26-28</sup>

Then follows the parable of the seed growing secretly. The kingdom of God is as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle because the harvest is come.

The Tares.  
Mr. 13<sup>24-30</sup>

Then the parable in which the kingdom of heaven is likened unto a man who sowed good seed in his field and whose enemy sowed tares among the wheat. The householder bids his bond servants\* let both grow together until the harvest when the tares may be separated from the wheat and burnt. In this parable the kingdom denotes the Church on earth in which sometimes there are those to be found who do not really belong to it.

The Mustard Seed.  
Mr. 13<sup>31-32</sup>,  
Mk. 4<sup>30-32</sup>,  
Lk. 13<sup>18-19</sup>

Next the parable of the mustard\* seed which grows into a great tree, showing the external development of the kingdom.

The Leaven.  
Mr. 13<sup>33</sup>,  
Lk. 13<sup>20-21</sup>,  
Mr. 13<sup>33-35</sup>

This is followed by that of the leaven which shows the invisibility and inwardness of the kingdom transforming all that receives it.

The Hidden Treasure, and The Pearl.

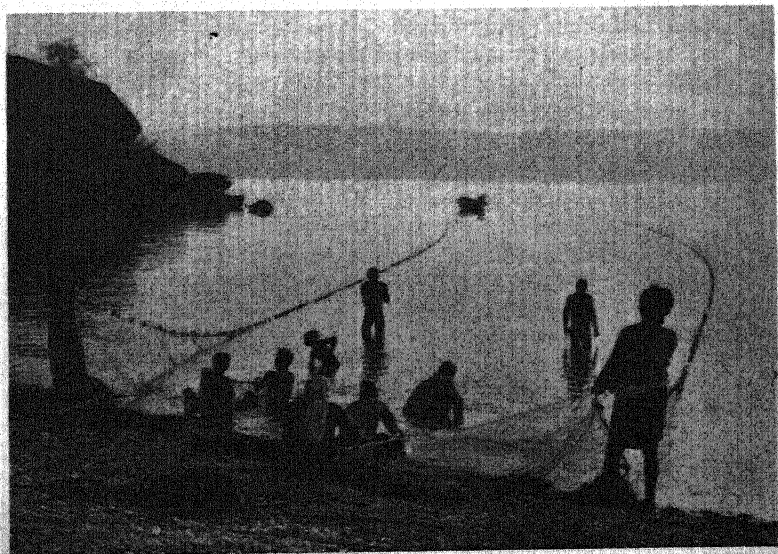
All these parables fulfilled the words of the Psalmist,\* I will utter things hidden from the foundation of the world. Our Lord then left the multitudes and went into the house. Here he explained the parable of the tares to the disciples alone, to whom he spake three more parables, the hidden treasure and the pearl of great price, showing the

joy felt by the individual who enters the kingdom, whether by chance or by diligent search for it, and the parable of the drag-net\* showing that some that are unworthy may be brought into a temporary connection with the kingdom. The disciples satisfy our Lord that they have understood all these things and he describes them as scribes who have been made disciples to the kingdom of heaven ;\* bringing forth out of their treasure things new and old.

The  
Drag-net.

On the evening of the day of the parables Jesus, taking with him his disciples, goes to the eastern side of the lake in a boat. As he was sleeping on a cushion in the stern of the boat, a great storm arose. His disciples awoke him saying, Master, carest thou not that we perish ? He rebuked the wind and said unto the sea, Peace, be still. The wind ceased and there was a great calm. And he said unto them, Why are ye fearful ? Have ye not yet faith ? And they feared exceedingly and said, Who is this, that even the wind and the sea obey him ?

Jesus stills  
the Storm.  
Mk. 4<sup>35-41</sup>,  
Lk. 8<sup>22-25</sup>



DRAWING IN THE DRAG-NET ON THE SEA OF GALILEE.

Legion of  
Gerasa.  
*Mk.* 5<sup>1-20</sup>,  
*Lk.* 8<sup>26-35</sup>,  
*Mt.* 8<sup>28-34</sup>

Coming out of the boat, while in the country of Gerasa\* there came to meet him a man with an unclean spirit who dwelt among the tombs\* and who was of such strength and violence that he had often rent asunder the fetters and chains that bound him. Seeing Jesus from afar he ran and worshipped him and cried out, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. Jesus called forth the unclean spirit out of the man, and asked him his name. He replied, My name is Legion,\* for we are many. The devils begged not to be sent out of the country, but to be allowed to enter into the herd of swine that were feeding on the mountain side. He gave them leave, and they entered into the swine, and the herd rushed down the steep into the sea and was choked. They that fed them fled and told it in the city. And they that were in the city came to Jesus and saw the man that had the devils sitting clothed and in his right mind. And they besought Jesus to depart from their borders for they were holden with great fear. As Jesus was entering into the boat he that had been possessed with devils asked to accompany him. But Jesus said, Go into thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee. And he went his way and began to publish in Decapolis\* how great things Jesus had done for him. And all men did marvel.

Jairus'  
daughter  
and the  
Woman  
with the  
Issue.

*Mt.* 9<sup>18-26</sup>  
*Mk.* 5<sup>21-43</sup>  
*Lk.* 8<sup>43-56</sup>

When Jesus returned to Capernaum the multitude welcomed him. And Jairus, a ruler of the synagogue,\* besought him to come and heal his dying daughter who was twelve years of age. As he went, a woman, having an issue of blood\* twelve years, touched his garment and was immediately healed. Jesus, perceiving that power had gone forth from him, turned and said, Who touched me? The woman, trembling, declared in the presence of all why she had touched him and how she had been immediately healed. And he said to her, Daughter, thy faith hath made thee whole; go in peace.

While he yet spake one came from the synagogue-ruler's house saying, Thy daughter is dead, trouble not the Master. Jesus said, Fear not: only believe, and she shall be made whole. Taking with him only Peter and John and James and the father and mother, he came to the house where he found a tumult and many weeping and wailing.\* He said, Weep not, the child is not dead but sleepeth. And they laughed him to scorn. But he, taking her by the hand,

said Talitha cumi, that is, Maiden arise. And immediately the child arose and walked. He commanded that something be given her to eat. Her parents were amazed ; but he charged them to tell no man what had been done.

Two blind men followed Jesus into the house, saying, Have mercy on us, thou son of David. Jesus asked them ; Believe ye that I am able to do this ? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. Their eyes were opened, and Jesus straightly charged them, See that no man know it.\* But they spread abroad his fame in all that land.

Two blind  
men cured.  
Mt. 9<sup>27-31</sup>

Coming again to Nazareth Jesus began on the sabbath to teach in the synagogue. His hearers, astonished, said, Whence hath this man these things ? What is the wisdom that is given unto him, and what mean these his mighty works ? Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us. And they were offended\* in him. And Jesus said, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. Here he marvelled at their unbelief, and healed only a few sick folk.

In  
Nazareth  
again.  
Mt. 6<sup>1-6</sup>

Jesus called together the twelve and gave them authority to cure diseases, and he sent them forth to preach the kingdom of God and to heal the sick, with instructions not to go to the Gentiles nor to the Samaritans, but to the lost sheep of Israel, and to preach, saying, The kingdom of heaven is at hand, and to heal the sick. They were to take nothing for their journey, neither staff, nor wallet,\* nor bread, nor money ; nor to have two coats. Into whatsoever house ye enter, there abide, and thence depart. Where they receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them,\* It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city.

Mission of  
the Twelve.  
Mt. 10<sup>1-15</sup>,  
Mk. 6<sup>6-13</sup>,  
Lk. 9<sup>1-6</sup>

The disciples were to be wise as serpents and harmless\* as doves. They would be persecuted, delivered up to councils\* and scourged in synagogues,\* and brought before governors and kings.\* At such times it would be given them through the Spirit of God what they should speak. Family dissensions would arise as a result of their preaching and they would be hated of all. If their Master had been called Beelzebub, how much worse might they expect to be treated. But they were to fear no man ; their mission was to shed light, and widely

Instructions  
to the  
Twelve.  
Mt. 10<sup>1-15</sup>  
(see  
Lk. 10<sup>1-12</sup>)



proclaim the gospels from the housetops. If they must feel fear at all, let it be for God who can kill soul as well as body. But God is their Father ; they must trust in him who careth even for sparrows ; for they are of more value than many sparrows. Jesus will intercede for them with his Father. He cannot fail however to cause strife in families ; he must come first in the affections of mankind, even before father and mother. He that doth not take his cross\* and follow me is not worthy of me. He that findeth his life shall lose it ; and he that loseth his life for my sake shall find it. They are Christ's representatives, He that receiveth you receiveth me, and the treatment meted out to them will be regarded as if shown to himself. Kindness done to the humblest even of his disciples, a cup of cold water only, shall be rewarded.

*Mk. 6<sup>12</sup>, 13*

And the disciples fulfilled their mission of preaching and healing.

Herod  
Antipas  
and Christ.  
*Mk. 6<sup>16-19</sup>*

Herod Antipas hearing now of the preaching and works of Christ said, John the Baptist is risen from the dead, and therefore do these powers work in him. Others said, It is Elijah,\* and others, It is a prophet. But Herod's conscience troubled him and he maintained that John whom he had beheaded was risen.

Story of the  
Baptist's  
Death.  
*Mk. 6<sup>17-29</sup>*

Herod had married Herodias the divorced wife of his own brother Philip,\* and John had said that the marriage was unlawful. Herodias set herself against John and desired to kill him, but could not do so because Herod feared John, knowing him to be a righteous man, and he kept him safe and heard him gladly. An opportunity came to Herodias, however, on the occasion of Herod's birthday\* when he made a supper to his lords, and the high captains,\* and the chief men of Galilee. Salome, the daughter of Herodias, pleased Herod so with her dancing that he said and sware an oath, Ask of me whatsoever thou wilt and I will give it thee, unto the half of my kingdom. Salome, after consulting her mother, asked for the head of John the Baptist on a charger.\* The king\* was exceeding sorry, but for the sake of his oath, and of them that sat at meat, he would not reject her.\* Herod sent a soldier of his guard\* who beheaded John in prison,\* and brought his head in a charger, and gave it to the damsel, who gave it to her mother. John's disciples buried the corpse in a tomb.

Return of  
the Twelve.  
*Mk. 6<sup>30, 31</sup>*

The apostles return from their mission, and go with Jesus apart into a desert place. For there were many coming and going, and they had no leisure so much as to eat.



### THIRD GENERAL CIRCUIT

#### THE TRADITION OF THE ELDERS

The Law (Torah) had its origin in the covenant made by God (Jehovah or Jahweh) with Moses, the first and greatest of the prophets or priests. After Moses there were other priests and prophets to whom the Law was delivered until the time of the Captivity. This law was codified and

Origin of the  
Tradition of  
the Elders

written down by inspired prophets in the books now known as the Pentateuch and other books of the Old Testament. But the Word of God could not be written down in such a manner as to cover the whole field of human action. Until the Captivity the prophets had both continued to receive and interpreted God's word. After the Return the succession of prophets ceased, and scribes and rabbis claimed the authority to interpret the Law of Moses and the prophets. The interpretations of the scribes and rabbis were strictly verbal, committed to memory, and handed down from generation to generation. They were not recorded in writing till about A.D. 200, when they were embodied in the *Mishnah*, and much later (about A.D. 500) in the *Talmud*. To almost every age there belonged a pair of famous scribes, or great teachers, and the most eminent of all these was the pair who were teaching during the lifetime of Christ until about A.D. 20. These were Hillel and Shammai, already alluded to (p. 35). Another famous teacher was Gamaliel (Ac. 5), a member of the Sanhedrin, and Hillel's grandson.

The interpretations and comments of the scribes and rabbis constitute what is known as the 'Tradition of the Elders.' Each teacher of repute had around him a band of disciples. His business was to pass on unchanged to his disciples the traditions which he had received from those who had gone

The Tradition  
Explained

before him. Occasionally a new problem arose. This would be discussed by the great teachers of the day, and when a consensus of opinion had been arrived at, this opinion would become a part of the tradition and would be handed down with the rest.

It must not be thought that all the tradition of the elders was bad, or ridiculous, as so much of it now appears to us to be. Much of it was most helpful, sometimes clarifying the written Law, sometimes softening its harshness, and at other times giving it a needful elasticity. Sometimes, on the other hand, it hedged about the Law with so many minutiae and petty observances as to render it impossible for the ordinary person to observe it; and, at other times, in order to minister to man's selfishness, "great moral principles, broadly stated in the written Law were nullified by the ingenious casuistry of the scribes." It was this that specially provoked our Lord's indignation.

We have already seen (p. 52) how our Lord's view of Sabbath observance conflicted with the official opinions of the Pharisees. We now come to a more general discussion on the subject of the traditions. "The Pharisees," says St. Mark, "and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: and when they come from the market place, except they wash themselves, they eat not; and many other things there be, which they have received to hold, washings of cups, and pots and brazen vessels." Such being their man-made decrees, the Pharisees now charge Christ with breaches of their traditional law, which to them was quite as important as the revealed Law of Moses, if not even more so; and the breach of it was a heinous crime. They say that some of Christ's disciples had eaten with unwashed hands. This was to be guilty of gross defilement.

**The Tradition  
not always  
bad**

**The Pharisees'  
charge against  
the Disciples**

Strict Jews washed not only before eating but also after as well. And the more rigorous of them washed between the courses also. They had special rules for this washing. The water was taken from the jars provided for the purpose (p. 170), in vessels, very often of glass, which must contain not less than the measure of one and a half eggshells ; the hands must be raised so that the water would flow away from the wrist, and each hand must be rubbed with the fist of the other (which had first been cleansed). This was to wash 'diligently.' A special importance was attached to the washing of hands because this 'tradition' had been originally fixed by Hillel and Shammai, "the two great rival teachers and heroes of traditionalism," and because this was almost the only point upon which the rivals had agreed.

Technical Washings of the hands

The chief reason for the ceremonial washings, not only of persons but of vessels also, was to ensure purity after contact with Gentiles. The Jews were God's Chosen People. Hence their pride, exclusiveness and contempt for those who were not Jews. Any contact with a heathen involved defilement. If vessels were bought of Gentiles they were to be put in boiling water, or purged with fire. As the market-place was open to Gentiles as well as Jews, the latter must wash after every visit to the market, and their purchase must be thoroughly cleansed.

Reasons for Traditional Washings

It is to be noted that our Lord, in his reply to the Pharisees' charge, does not, in defence of His disciples, condemn the washing of hands or of vessels to purify them from defilement. He seems rather indifferent, or at most He only implies that the Pharisees attached a disproportionate regard to such external matters. But though He says little about the washings He immediately begins to denounce

Our Lord's Attitude towards the Tradition

the scribes for evading, by their own tradition, the Law of Moses, which was the commandment of God. And He proceeds to give illustrations showing how they evaded it.

By following the traditions of the elders they have succeeded in making void the word of God. In their treatment of the fifth commandment they shirk their natural duties towards their parents by a shameful subterfuge, by hypocritically twisting the written Law to suit their own selfish purpose. And He goes further and, as so often before in His teaching, gives a new spiritual meaning to the Law itself. He shows that the only real defilement is defilement of the heart by the sins of the heart.

On another occasion (see Mt. 23) our Lord blames the vanity, self-seeking and self-exaltation, the hair-splitting, the extortions and excess of the Pharisees, whom He denounces as blind guides who say and do not, who cleanse the outside while leaving the inside full of uncleanness, who tithe mint and anise and cummin but leave undone judgment and mercy and faith.

Bishop Gore thus sums up our Lord's attitude towards the tradition of the elders, "Plainly three things are to be acknowledged : (a) That our Lord did not regard the Old Testament as final, but claimed to advance upon it and to supersede it ; (b) that He protested against the tradition of the scribes as distorting and concealing the word of God ; (c) that none the less He accepted the Old Testament in its three divisions, as conveying really the word of God to Israel, and would have His disciples regard it, even in its details, as something to be fulfilled and not abolished."

This discourse on the tradition of the elders seems to show also the beginning of a change of attitude on our Lord's part towards the Gentiles. In St. Mark's Gospel the discussion comes just before the healing of a Gentile woman,

Christ's  
Teaching on  
Defilement

Summary of  
Christ's  
Teaching on the  
O.T. and  
Tradition

and very near the end of the discourse we read, This, he said, making all meats clean.

## JESUS AND THE GENTILES

Shortly after the death of John the Baptist Jesus retires to the heathen land of Phœnicia. The time until His last journey to Jerusalem is spent wandering in places mostly outside Galilee. The reason for this may have been that the beginning of an organised movement in the mission of the twelve had aroused the suspicions of Herod (Lk. 13<sup>31</sup>). Neither the eastern shore of the lake, nor Bethsaida, nor Tyre nor Decapolis, nor Cæsarea Philippi was within the jurisdiction of Herod.

We cannot suppose that Jesus went into these parts to spread the Gospel among the Gentiles.\* This was no part of His mission. Nearing the borders of Tyre, He entered into a house, and would have no man know it (Mk. 7<sup>24</sup>). He had gone there for quiet and to instruct His disciples. But He could not be hid.

Christ came into the world to bring the Gospel to the Jews. They rejected it. He died on the Cross to save sinners all the world over. This, in fewest words, explains Christ's mission. He distinctly tells us that He was sent but to the lost sheep of the house of Israel (Mt. 15<sup>24</sup>). Salvation is from the Jews (Jn. 4<sup>22</sup>). Their whole history had been a preparation for His coming. But His own words also showed that He intended that at some time the restrictions upon the Gentiles should be broken down. "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Mt. 8<sup>11, 12</sup>), and again, "The kingdom of God shall be taken away from you, and shall

Jesus in  
heathen lands

Jesus' Attitude  
towards the  
Gentiles

be given to a nation bringing forth the fruits thereof." (Mt. 21<sup>43</sup>). He was reluctant to extend the ministry at this time to the heathen. This is clear from the story of the Phœnician woman and from the instructions given to the twelve apostles (Mt. 10<sup>5</sup>). The time was not yet ripe.

But Jesus was never antagonistic to the Gentiles, even from the first. The conversation with the woman of Samaria at Jacob's well not only showed that Jesus felt no hostility towards the Samaritans (He abode with them then two days) but also that there was to be a new and more spiritual religion for all men. There are many evidences of Jesus' kindly feeling towards the Gentiles; the healing of the centurion's servant and the eulogy on the centurion (Lk. 7<sup>9</sup>), the praise of the Syro-Phœnician woman's faith (Mt. 15<sup>28</sup>), the healing of the ten lepers and praise of the grateful Samaritan (Lk. 17<sup>10</sup>), the parable of the Good Samaritan (Lk. 10<sup>33</sup>) and that of the Great Supper (Lk. 14<sup>15-24</sup>). Politically Jesus was willing to show allegiance to a Cæsar (Lk. 20<sup>25</sup>), and He rebuked His disciples when they would have called down fire on the Samaritans (Lk. 9<sup>55</sup>). His discussion with the Pharisees serves to bring out the antagonism of Jesus to the restrictions which separated Jews from Gentiles and His own teaching on many occasions (Mt. 8<sup>11, 12</sup>, 10<sup>16</sup>, 21<sup>43</sup>, 24<sup>14</sup>, 25<sup>31-46</sup>) prepared the disciples to receive the final commission "Go ye, therefore, and make disciples of all the nations" (Mt. 28<sup>19</sup> and see Mk. 16<sup>15</sup>).

It is not without significance also that the confession of St. Peter of the Messiahship of Jesus, which laid the corner-stone of the Church of Christ, was made in territory chiefly inhabited by Gentiles and that the Transfiguration took place on Mount Hermon. That confession was the turning point in the life of Christ, "the consummation and close

Freedom from  
Jewish  
Exclusiveness

The Great  
Confession of  
St. Peter



of the first half of the Ministry." Jesus was from this moment known by the disciples, imperfectly as yet, it is true, to be not only the promised Messiah but also to be a divine, and destined to be a suffering, Messiah.

Our Lord goes to the other side of the Sea of Galilee (or Tiberias) to Bethsaida Julias, and is followed thither by a great multitude, who were probably on their way to Jerusalem, for the passover was at hand. Seeing from the high land that they were coming towards him Jesus said to Philip, Whence are we to buy bread, that these may eat? He said this to prove Philip, for himself knew what he would do. Philip said that more than two hundred pennyworth\* of bread would be required for so large a number. Andrew, Simon Peter's brother, said, There is a lad here, which hath five barley loaves,\* and two fishes: but what are these among so many? Jesus caused the people, about five thousand in number, to sit down upon the grass in companies. He blessed and brake the bread and gave thanks, and gave to the disciples to set before the multitude. And they did eat and were all filled, and took up of what remained of broken pieces twelve baskets. And the people said, This is of a truth the prophet that cometh into the world, and would have made him king by force. But he withdrew again into the mountain himself alone.

Jesus sent away the disciples by boat to go to the other side while he remained behind to send away the multitude.

The boat in which the disciples were was being tossed about by the waves in the fourth watch\* of the night when they saw Jesus walking upon the sea and they cried out for fear. But he said, Be of good cheer; it is I; be not afraid. Peter said, Lord, if it be thou, bid me come unto thee upon the waters. Peter, walking upon the water and seeing the wind, was afraid and began to sink and cried, Lord, save me. Jesus held him by the hand and said, O thou of little faith, wherefore didst thou doubt? They came into the boat and the wind ceased, and the disciples worshipped him saying, Of a truth thou art the Son of God.\*

On the next day, the multitude that had been fed came by means of several boats to Capernaum seeking Jesus. When they found him they asked him, Rabbi,\* when camest thou hither. Jesus said, Verily,

Feeding of  
the Five  
Thousand.  
Jn. 6<sup>1-13</sup>,  
Mt. 14<sup>13-21</sup>,  
Mk. 6<sup>31-44</sup>,  
Lk. 9<sup>10-17</sup>

Mt. 14<sup>22</sup>

Walking  
upon the  
Sea.  
Mt. 14<sup>22-28</sup>,  
Mk. 6<sup>45-52</sup>,  
Jn. 6<sup>16-21</sup>

Discourse  
on the  
Bread of  
Life.  
Jn. 6<sup>22-58</sup>

venly, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Then follows Jesus' great discourse on the Bread of Life. Speaking of the manna\* in the wilderness, he says, It was not Moses that gave you the bread out of heaven ; but my Father giveth you the true bread out of heaven. I am the bread of life ; he that cometh to me shall not hunger, and he that believeth on me shall never thirst, For this is the will of my Father, that everyone that beholdeth the Son, and believeth on him, should have eternal life ; and I will raise him up at the last day.

The Jews murmured because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know. Jesus referred them to the prophets, and added, I am the living bread which came down out of heaven : if any man eat of this bread, he shall live for ever : yea and the bread which I will give is my flesh, for the life of the world. Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. These things said Jesus in the synagogue, as he taught in Capernaum.

The  
Disciples'  
Difficulty.  
*Jn. 6<sup>66-71</sup>*

Many even of his disciples said, This is a hard saying ; who can hear it ? Jesus said, Doth this cause you to stumble ? What then if ye should behold the Son of man ascending where he was before. Knowing that some of his hearers believed not and who it was that should betray him, Jesus spoke of the spirit which is life and of the flesh that profiteth nothing.

Many of his disciples now left him, and walked no more with him. And Jesus said to the twelve, Would ye also go away ? Simon Peter answered him, Lord, to whom shall we go ? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God. Jesus answered him, Did I not choose you, the twelve, and one of you is a devil ?

The  
Tradition  
of the  
Elders.  
Discourse  
on  
Pollution.  
*Mk. 7<sup>1-23</sup>  
Mt. 15<sup>1-20</sup>*

Certain Pharisees and scribes from Jerusalem, seeing that Jesus' disciples ate bread with defiled, that is, unwashed hands, ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands. To which he replied in the words of Isaiah,\* This people honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as

their doctrines the precepts of men. To illustrate their hypocrisy he refers to their practice of saying to a father or mother, That wherewith thou mightest have profited by me is Corban,\* that is to say Given to God, and thereby evading the law of Moses which said, Honour thy father and thy mother. And then Jesus gives a spiritual meaning to Moses' law, showing that the distinction made by him between clean and unclean foods could not have been meant as a Law for all times, There is nothing from without the man, that going into him can defile him : but the things which proceed out of the man are those that defile the man. To the disciples alone, to whom this saying appeared to be a parable requiring explanation, he says, Are ye so without understanding also ? and he puts the point more clearly that nothing that goes into a man can defile him, but only the evil things that come from within, evil thoughts from the heart, defile the man. This he said, making all meats clean.

To escape from Herod's vigilance and owing to the growing opposition of the Pharisees our Lord now, for the first and only time during his ministry goes into definitely Gentile territory. In the neighbourhood of Tyre and Sidon he heals the daughter of a Greek,\* a Syrophœnician\* by race. At first he demurred, Let the children first be filled : for it is not meet to take the children's bread and cast it to the dogs.\* The woman had wit as well as faith and this saved her. Yea, Lord, she said, Even the dogs under the table eat of the children's crumbs. And he said to her, For this saying go thy way ; the devil is gone out of thy daughter.

From the borders of Tyre Jesus returned through Sidon unto the Sea of Galilee through Decapolis,\* another Gentile district, where he healed one that was deaf and had an impediment in his speech. He took him to one side privately, put his fingers into his ears, touched his tongue with spittle and said, Ephphatha,\* that is, Be opened. Although he charged the multitude that they should tell no man, they, beyond measure astonished, so much the more a great deal published it, saying, He hath done all things well : he maketh even the deaf to hear, and the dumb to speak.

At about the same time the healing of many sick caused wonder among the multitude, and they glorified the God of Israel.\*

Again on the eastern side of the lake Jesus is followed by a multitude and has compassion on them because they have been with him three

The  
Syrophœ-  
nician  
Woman.  
Mk. 7<sup>24-36</sup>  
Mr. 15<sup>21-28</sup>

A deaf and  
dumb Man  
healed.  
Mk. 7<sup>31-37</sup>

Feeding of  
the 4,000.  
Mk. 8<sup>1-10</sup>  
Mr. 15<sup>32-39</sup>

•days and have nothing to eat. On this occasion they have seven loaves and a few small fishes. As before Jesus gave thanks and brake the loaves and gave to the disciples, and the disciples to the multitudes. All did eat and they took up of the broken pieces seven baskets\* full. After this he went with his disciples by boat and came into the borders of Dalmanutha.\*

The  
Pharisees  
seek a sign.  
*Mk.* 8<sup>11-13</sup>,  
*Mr.* 16<sup>1-4</sup>

The Pharisees ask Jesus to show them a sign\* from heaven tempting him, as the devil had tempted him in the wilderness. He sighed deeply, refusing; There shall no sign be given unto this generation, and he departed to the other side of the lake.

The  
disciples  
are rebuked.  
*Mk.* 8<sup>14-15</sup>

Jesus warns his disciples against the leaven of the Pharisees and the leaven of Herod\* and they think he said this because they had forgotten to take bread. He rebukes them for their hardness of heart, Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? He reminds them of the feeding of the five thousand and the more recent four thousand. And he said unto them, Do ye not yet understand?

The Blind  
Man at  
Bethsaida.  
*Mk.* 8<sup>22-26</sup>

Coming to Bethsaida Jesus heals a blind man. He took him by the hand and led him out of the village; and spat on his eyes and laid his hands upon him and asked him, Seest thou aught? He looked up and said, I see men; for I behold them as trees, walking. Again Jesus touched his eyes and the man saw all things clearly. Jesus again enjoins secrecy.

Peter's  
Great  
Confession.  
*Mr.* 16<sup>13-20</sup>,  
*Mk.* 8<sup>27-31</sup>,  
*Lk.* 9<sup>18-21</sup>

When nearing Cæsarea Philippi Jesus asked his disciples, Who do men say that the Son of man\* is? And they said, Some say John the Baptist; some Elijah; and others Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus said, Blessed art thou, Simon Bar-Jonah;\* for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee that thou art Peter,\* and upon this rock I will build up my church;\* and the gates of Hades\* shall not prevail against it. I will give unto thee the keys\* of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.\* Then charged he the disciples that they should tell no man that he was the Christ.

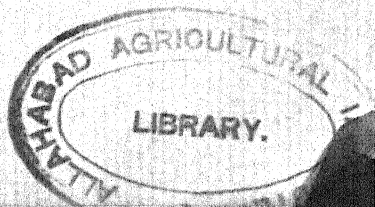
From this time Jesus began to instil into the minds of his disciples the truth about his death and resurrection. He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. They were not yet prepared to believe this. Peter rebuked Jesus, saying, Be it far from thee, Lord : this shall never be unto thee. But he turned and said to Peter, Get thee behind me,\* Satan : thou art a stumbling-block unto me : for thou mindest not the things of God, but the things of men. And to all of them he said, If any man would come after me, let him deny himself, and take up his\*cross and follow me. For whosoever would save his life shall lose it : and whosoever shall lose his life for my sake shall find it. Everlasting life is more than all earthly possessions. When the Son of man comes in the glory of his Father with his angels then shall he render unto every man according to his deeds. And he ended, Verily I say unto you, There be some of them that stand here,\* which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

The First  
Prediction  
of the  
Passion.  
Mt. 16<sup>21-28</sup>

## THE TRANSFIGURATION END OF CHRIST'S PUBLIC MINISTRY

The Transfiguration closely followed one prediction of our Lord's Passion and preceded another. It presented Christ to His disciples in a new and a true light and amid sublime surroundings. They beheld a vision of His real Majesty, and at the same time they were permitted to see a vision of the great lawgiver and the great prophet in converse with Him. They had just recognised Him as Messiah, the Son of God, but not for a long time, not till after His death did they realise fully what kind of a Messiah He was. The event of the Transfiguration began for them that knowledge which would not be perfected yet for some time. They knew Him now as a supernatural being, not one of earth but of heaven, but they had never until now been taught to expect that the Messianic Son of Man would have to

Significance  
of the  
Transfiguration



pass through death to reach His throne. The Transfiguration softened the blow which they had received and it confirmed the faith which they had declared by their spokesman St. Peter. To Jews like themselves the presence of Moses and Elijah would be of great and heartening significance.

From now onwards our Lord devotes Himself more and more particularly to the training of His disciples for their future duties and responsibilities. It is probable that the reason for Christ's withdrawal from public preaching and healing was the refusal of faith by the Galilæans. During the remainder of His life His thoughts are more and more constantly fixed on His approaching end. To this period belong many of His most characteristic sayings on subjects of universal interest and importance, e.g., on the power of faith and prayer, on humility, on forgiveness, on civil obligations, the responsibilities of wealth, on marriage and divorce and family life. Some of these subjects have been already touched upon, others are dealt with below.

It will be useful to ask ourselves now to what extent Christ during His life founded and organised a Church.

**The Germ  
of a Christian  
Church**

In the sense in which we now speak of an organised Church, not at all. But there was the germ of an organisation, and leaders of a new society or movement were being prepared. The word 'church' occurs only twice in the Gospels, both times in St. Matthew. Speaking to St. Peter after his Confession, Christ gives to this word a more significant and wider meaning than that of 'congregation' or 'assembly' which was the ordinary Jewish meaning of *ecclesia*. He seems to contemplate a "powerful, permanent, and growing society, separate from the outside world, invincible in its conflict with evil (the gates of Hades shall not prevail against it, Mt. 16<sup>18</sup>), pervaded by a spirit



of brotherly concord, aided by his own spiritual presence, and apparently controlled by apostolic leaders invested with large, if obscurely indicated powers."<sup>1</sup>

What were the steps which Christ had already taken to prepare for such an organisation? Out of the number of

His disciples He had carefully chosen twelve whom He called Apostles. They were of the same humble position in life as

Himself; four of them were fishermen, whom He promised to make fishers of men. These men were apparently without unusual natural ability, with no acquired knowledge and unlearned in the ways of the world. We read later of seventy being sent out as missionaries, and as the movement grew in popularity other volunteers offered themselves, many of them unsuitable, "for many are called, but few chosen" (Mt. 22<sup>14</sup>); "the harvest truly is plenteous, but the labourers are few" (Mt. 9<sup>37</sup>). The first qualification which Jesus seems to have required in His followers is that of steadfastness, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Lk. 9<sup>62</sup>), and He promises special honour to the Twelve in consideration of their unswerving loyalty, "Ye are they which have continued with me in my temptations" (Lk. 22<sup>28</sup>). Other conditions required from the first leaders were a feeling for equality, there were to be no grades among them, the first may be last and the last first, and a combination of prudence and fearlessness; furthermore, they must be prepared to suffer, guided by His example and the spirit of His teaching; they must be humble and yet let their light shine before men. The growth of the Church will be gradual, spreading out from a small beginning. They may often meet with failure and be discouraged, but faith and prayer will overcome all obstacles.

Choice of the  
First Leaders

<sup>1</sup> Cadoux.

"To organise a society, and to bind the members of it together by the closest ties, were the business of his life."<sup>1</sup>

While considering Christ's attitude towards the state we must bear in mind that He had three different governments to take account of, that of the Emperor Tiberius, that of Herod Antipas and that of the leaders of the Jews, which itself was two-fold, religious and civil. To begin with the last, the attitude of Jesus to the leaders of the Jews would appear to His disciples chiefly as one of warning. There are good and bad among them, but the disciples are warned against the narrow legalism and the wicked casuistry that had grown up among them. They had become blind leaders of the blind. The righteousness of His disciples must exceed that of the scribes and Pharisees. Nevertheless He shows deference to the Jewish administration on the ground of its Mosaic origin. He came to fulfil, not to destroy the Law.

With regard to Herod Jesus leaves us in no doubt as to His personal feelings. He is a fox (or jackal) who would fain kill him, from whom even the Pharisees warn Him to flee (Lk. 13<sup>31, 32</sup>), whose followers on another occasion took counsel with the Herodians "how they might destroy him" (Mk. 3<sup>6</sup>). But He does not on that account counsel political opposition or disobedience. It was the immoral character of Herod, not his function that Christ denounced. He refused to be made king when He might have headed a popular movement (Jn. 6<sup>15</sup>). He speaks with respect of King David and of King Solomon and the Queen of Sheba.

Jesus recognised the value of kings and governments.

<sup>1</sup> Seeley.

When asked by the Pharisees and Herodians, "Is it lawful to give tribute unto Caesar or not?" (Mt. 22<sup>17</sup>, Mk. 12<sup>14</sup>, Lk. 20<sup>22</sup>), His reply is diplomatic, but yet clear in its import, "Render unto Caesar the things that are Caesar's." Every man owes obedience to the government under which he lives. Christ shows no active sympathy with those extreme Jewish nationalists who held that "obedience to the Roman Law was disregard of the Divine Law, for God alone was ruler and could alone demand obedience."

3 Towards the  
Imperial  
Government

To sum up, Christ was scrupulously obedient to the laws of His own country, both Jewish and Imperial. He had no reverence for the glitter of Courts, nor for the justice of law-courts. He bids His followers avoid legal action whenever it is possible to do so. With regard to slavery and conscripted labour He advised the people to submit cheerfully, Whosoever shall compel thee to go a mile go with him twain. He disapproves of violence and His disciples are not to imitate the example of the Gentiles whose rulers lord it over them. In no place does He actually condemn war; but if His teachings were always followed there would no longer be any cause for war.

Summary

"While fearlessly criticizing and condemning abuses, He does not censure government as such. His own Church, on the contrary, resembled secular government in so far as it was an organization of superiors and subordinates framed for the purpose of checking and abolishing evil.

Christ's  
own Church

But in founding that Church, He was setting on foot a movement so framed, that, granting the continuance of its growth, it would eventually make all governments—in the sense of institutions employing violence—needless and wrong."<sup>1</sup>

## JESUS' TEACHING ON VARIOUS SUBJECTS

With regard to all these subjects the example of Jesus Himself affords the best lesson. In respect of prayer numberless examples will be found of His practice. At all the crises of His life, on all the most important occasions Jesus gains strength from prayer, usually solitary prayer. He prays at His baptism (Lk. 3<sup>21</sup>), after healing Simon's wife's mother and many others (Mk. 1<sup>35</sup>), after cleansing a leper (Lk. 5<sup>16</sup>), before calling His Apostles (Lk. 6<sup>12</sup>), after feeding the five thousand (Mk. 6<sup>46</sup>), at His Transfiguration (Lk. 9<sup>28, 29</sup>), in the Garden of Gethsemane (Mt. 26<sup>39</sup>, Mk. 14<sup>35</sup>, Lk. 22<sup>41-45</sup>), on the Cross (Lk. 23<sup>34, 46</sup>). His disciples ask Him to teach them how to pray. He laid down no fixed rules, He did not appoint times and seasons. He encouraged them to pray and gave them a guide to prayer (Mt. 6<sup>9-13</sup>, Lk. 11<sup>1</sup>). He teaches us that we cannot pray aright unless we forgive as we pray (Mk. 11<sup>25</sup>), that we must not pray idly, "Use not vain repetitions" (Mt. 6<sup>7</sup>), that prayer must not be ostentatious (Mt. 6<sup>5</sup>). He promises that prayer will be answered (Mt. 7<sup>7</sup>, 21<sup>22</sup>, Mk. 11<sup>24</sup>) and He advises co-operative prayer, "For where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18<sup>20</sup>). Frequently Jesus joins the need for watchfulness with prayer (Mt. 26<sup>41</sup> and see Mk. 13<sup>33</sup>, Lk. 21<sup>36</sup>). Two parables teach persistency in prayer, the Friend at Midnight (Lk. 11<sup>5-12</sup>) and the Unjust Judge (Lk. 18<sup>1-6</sup>). Humility in prayer is commended in the parable of the Pharisee and the Publican (Lk. 18<sup>10-14</sup>).

Jesus frequently enjoins humility, "Everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted" (Lk. 14<sup>11</sup>, and see Mt. 23<sup>12</sup>, Lk. 18<sup>14</sup>). The Kingdom of Heaven is for the poor in spirit, the mourners, and the meek (Mt. 5<sup>3-5</sup>). He condemns arrogance,

especially as manifested by the scribes and Pharisees (Mt. 6<sup>1</sup>, Lk. 18<sup>11-14</sup>). He describes Himself as "lowly in heart" (Mt. 11<sup>29</sup>). He washes His disciples' feet, and bids them do the same for one another (Jn. 13<sup>14-15</sup>). When they dispute about precedence He says, "If any man would be first, he shall be last of all, and minister of all" and He took a child in His arms; the Kingdom of God is to be received as a little child. Finally, "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many" (Mt. 20<sup>28</sup>).

Jesus deprecates censoriousness, "Judge not, that ye be not judged" (Mt. 7<sup>1</sup>, Lk. 6<sup>37</sup>). The censorious man, disguising unkind criticism under a veil of kindliness, is a hypocrite (Mt. 7<sup>5</sup>). Our duty is to be merciful and condemn not, to release, to give good measure, "For with what measure ye mete it shall be measured to you again" (Lk. 6<sup>36-38</sup>). Jesus refuses to judge between two brothers on a question of dividing their inheritance (Lk. 12<sup>14</sup>). On another occasion He says, "Judge not according to appearance" (Jn. 7<sup>24</sup>). As for litigation, this is to be avoided at all costs. "Why even of yourselves judge ye not what is right?" (Lk. 12<sup>57</sup>). The law-courts of the New Testament are places to be avoided (Mt. 5<sup>40</sup>). An unjust judge has no fear of God, nor regard for man (Lk. 18<sup>2</sup>). To be in a position to judge one must be without sin oneself. Christ refuses to judge a woman taken in adultery (Jn. 8<sup>11, 15</sup>). If any man sin against you, reason with him, let your friends reason with him. Only in the last resort let him be to you "as the Gentile and the publican", i.e. leave him to the courts, or excommunicate him.

Christ forgave sinners and thereby incurred the hatred of the scribes and Pharisees (Mt. 9<sup>2, 5</sup>, Mk. 2<sup>5</sup>, Lk. 5<sup>20, 23</sup>, Lk. 7<sup>48</sup>). We must forgive if we would be forgiven, "Forgive us our debts as we

On Forgiveness

also have forgiven our debtors" (Mt. 6<sup>12</sup>, 14, 15). Man's forgiveness must not be confined to his brother (friend, social equal), but must be limitless, he must forgive not seven times but seventy times seven, and no matter how great the fault. This duty is illustrated by the Parable of the Ungrateful Servant (Mt. 18<sup>21-35</sup>). Forgiveness must be from the heart, not verbal only (Mt. 18<sup>35</sup>). Great forgiveness produces great love (Lk. 7<sup>47</sup>). Repentance must always be followed by forgiveness, "If thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him" (Lk. 17<sup>3, 4</sup>). Three parables teach the lesson of forgiveness and the joy that accompanies it, the Lost Sheep, the Piece of Silver, and the Prodigal Son (Lk. 15). On the Cross, in His agony, Jesus prayed for His enemies, Father forgive them (Lk. 23<sup>34</sup>). One sin only hath never forgiveness, blasphemy against the Holy Spirit (Mk. 3<sup>29</sup>).

Jesus recognized the need, utility and rightfulness of personal property. He said with regard to clothing,

**Christ's  
attitude  
towards  
Property**

Your heavenly Father knoweth that ye have need of these things (Lk. 12<sup>30</sup>), but His disciples are not to be over-anxious about them. He promised His followers that if they sought first the Kingdom of God "all these things" should be added unto them (Mt. 6<sup>33</sup>). Simon seems to have retained his house and belongings after he had been called to follow Jesus (Mk. 1<sup>18, 29</sup>, 2<sup>1</sup>, Lk. 5<sup>11</sup>, Jn. 21<sup>3</sup>). The friends of Jesus were to be found not only among the poor and the humble classes. Joseph of Arimathæa was a disciple and at the same time a rich man (Mt. 27<sup>57</sup>), Zacchæus was rich, and met with His approval, Joanna, the wife of Chuza, Herod's steward, was a person, no doubt, of considerable wealth, for she contributed towards Jesus'



support (Lk. 8<sup>3</sup>). It is not unlikely that Matthew the publican was well-to-do.

Nevertheless Christ's teaching on the evil that often attends upon the pursuit and possession of great wealth is definite enough. He Himself had not  
**His Teaching on Riches** "where to lay His head". There is to be reward for those who give up property for His sake (Mk. 10<sup>29</sup>). Zacchæus makes amends for his ill-gotten gains (Lk. 19<sup>8</sup>). Jesus deprecates the pursuit and possession of riches as dangerous and harmful, "Lay not up for yourselves treasures upon earth" (Mt. 6<sup>19</sup>, Lk. 12<sup>31</sup>). Riches tend to divert men from the interests of the Kingdom, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God" (Mk. 10<sup>25</sup>). No man can serve at the same time God and mammon (Mt. 6<sup>24</sup>). He taught that wealth made men selfish and heartless towards the needy. This lesson is implied in the parable of Dives and Lazarus (Lk. 16), and in the condemnation of the Pharisees, who were full of extortion and excess (Mt. 23<sup>25</sup>), and who devoured widows' houses (Mk. 12<sup>40</sup>).

Our Lord is occasionally surprised at the obtuseness of His disciples, at their "dulness of spiritual insight"<sup>1</sup> and "the dominance of Judaic preconceptions over their minds"<sup>1</sup>, e.g. at their failure to understand His parables without interpretation (Mk. 4<sup>13</sup>, 7<sup>18</sup>, Mt. 15<sup>17</sup>). When He spoke to them a second time about His approaching suffering, "they understood not this saying . . . and they were afraid to ask him" (Lk. 9<sup>45</sup>), and again He spoke to them of His death and resurrection, but "they understood none of these things" (Lk. 18<sup>34</sup>). When they had forgotten to take bread and took Jesus' words too literally He is almost harsh with them. "Do ye not yet perceive, neither

**Failures of the Disciples and Christ's Rebukes**

<sup>1</sup> Farrar.

understand ? have ye your hearts hardened ? Having eyes, see ye not ? and having ears hear ye not ? and do ye not remember ? (Mk. 8<sup>17, 18</sup>). At the scene of the Great Confession Peter is rebuked, "Get thee behind me, Satan : for thou mindest not the things of God, but the things of men" (Mk. 8<sup>33</sup>, Mt. 16<sup>23</sup>). Frequently He deplores their lack of faith, "O ye of little faith" (Mt. 6<sup>30</sup>) ; in the boat, "Why are ye fearful ? have ye not yet faith ?" (Mk. 4<sup>40</sup>). When the disciples failed to heed the lunatic boy they were a "faithless generation" (Mk. 9<sup>19</sup>, Mt. 17<sup>20</sup>). Their marvelling at the withering of the fig-tree raises doubts as to their faith (Mt. 21<sup>21</sup>). Even in the last hours of Jesus' life the physical weakness of the disciples is allowed to overcome their spiritual willingness. "Why sleep ye ?" (Lk. 22<sup>46</sup>), "Couldest thou not watch one hour ?" (Mk. 14<sup>37</sup>). At the Last Supper, "Simon, Simon, behold, Satan asked to have you" (Lk. 22<sup>31</sup>). On the Mount of Olives, "All ye shall be offended in me this night" (Mt. 26<sup>31</sup>, Mk. 14<sup>27</sup>), "and they all left him and fled" (Mk. 14<sup>50</sup>, see also Jn. 4<sup>32, 33</sup>, 14<sup>8</sup>, 11<sup>12, 16</sup>, 14<sup>9</sup>, Lk. 9<sup>55</sup>, 22<sup>24-27</sup>, 24<sup>25</sup>, Mk. 10<sup>13, 14, 24, 26</sup>, 16<sup>14</sup>, Mt. 20<sup>20-28</sup>).

The  
Transfig-  
uration.  
Lk. 9<sup>28-36</sup>,  
Mt. 17<sup>1-8</sup>,  
Mk. 9<sup>2-8</sup>

About eight days after Peter's great confession Jesus took with him Peter and John and James, and went up into the mountain\* to pray. And as he was praying the fashion of his countenance was altered, and his raiment became white and dazzling. And behold there talked with him two men which were Moses and Elijah : who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep : but when they were fully awake, they saw his glory, and the two men that stood with him. And Peter said, Master, it is good for us to be here : and let us make three tabernacles ;\* one for thee, and one for Moses, and one for Elias : not knowing what he said. And while he said these things, there came a cloud,\* and overshadowed

them : and they feared as they entered into the cloud. And a voice out of the cloud said, This is my son, my chosen : hear ye him. And when the voice came, Jesus was found alone.

Coming down from the mountain Jesus charged his disciples that they should tell no man what they had seen till the Son of man should be risen from the dead. This the disciples could not understand. They said, The scribes say that Elijah must first come. Jesus explained that Elijah had already come, and they had done unto him whatsoever they listed, referring to John the Baptist.

Having come down from the mountain they found the other disciples the centre of a great crowd who at once ran to salute Jesus. It was soon made clear that one of the multitude had brought his son who was dumb and subject to violent convulsions to be healed and that the disciples had been unable to cure him. And Jesus said, O faithless generation, how long shall I be with you ? how long shall I bear with you ? bring him unto me. And as they brought the boy the spirit tare him grievously. In answer to Jesus' question, How long time is it since this hath come unto him, the father said, From a child : but if thou canst do anything, have compassion on us, and help us. If thou canst ! said Jesus. All things are possible to him that believeth. The father said, I believe ; help thou mine unbelief. Jesus then called forth the spirit, which came out and left the child as one dead. Jesus took the child by the hand, and he arose. When his disciples privately told Jesus, We could not cast it out, he said, This kind can come out by nothing, save by prayer.

And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men ; and they shall kill him ; and the third day he shall be raised up. And they were exceeding sorry.

And when they came to Capernaum, they who received the temple-tribute asked Peter, Doth not your master pay the half-shekel.\* Peter said, Yea. Jesus, a little later, knowing what had occurred said to Peter, What thinkest thou, Simon ? the kings of the earth, from whom do they receive toll or tribute ? from their sons, or from strangers ? Peter replied, From strangers.\* Jesus told him to pay to the authorities the shekel which he would find in the mouth of the first fish he caught.

The  
Disciples  
are  
puzzled.  
*Mt.* 9<sup>30-33</sup>  
*Mt.* 17<sup>25-27</sup>

Cure of the  
Lunatic  
Child.  
*Mt.* 9<sup>18-25</sup>  
*Mt.* 17<sup>16-20</sup>,  
*Lk.* 9<sup>37-43</sup>

Second  
Prediction  
of the  
Passion.  
*Mt.* 17<sup>22, 23</sup>,  
*Mt.* 9<sup>30-33</sup>,  
*Lk.* 9<sup>44-45</sup>

The  
Temple  
Tribute.  
*Mt.* 17<sup>24-27</sup>

Teaching  
of  
Humility.  
*Mk.* 9<sup>33-42</sup>,  
*Mr.* 18<sup>1-5</sup>,  
*Lk.* 9<sup>44-50</sup>

While on the way to Capernaum the disciples had disputed with one another which was the greatest. Jesus took them to task, and said, If any man would be first, he shall be last of all, and minister of all. He took a little child in his arms, and said, Whosoever shall receive one of such little children in my name receiveth me, and thereby him that sent me : for he that is least among you all, the same is great.

And when John told him that they had forbidden a man whom they had seen casting out devils in his name because he followed not us, Jesus said, Forbid him not ; he that is not against us is for us, And he again referred to children and taught that those who put stumbling blocks in their way were worthy of the most disgraceful death.

Stumbling  
blocks.  
*Mk.* 9<sup>42-50</sup>,  
*Mr.* 18<sup>6-10</sup>

If hand, or foot, or eye cause thee to stumble, destroy the offending member ; it is better to enter maimed into the kingdom of God, rather than whole to be cast into hell\* where their worm dieth not\* and the fire is not quenched. The disciples are to be as salt\* to the community of Christ's followers, purifying and preserving, and to be at peace one with another.

Little  
Children.  
*Mr.* 18<sup>16-18</sup>

Care for these little ones ; for I say unto you, that in heaven their angels\* do always behold the face of my Father which is in heaven. As a shepherd will leave ninety-nine sheep and go unto the mountains and search for one that has gone astray, so your Father in heaven values each one of these little ones.

Teaching  
on  
Concilia-  
tion.  
*Mr.* 18<sup>15-18</sup>

Avoid quarrels. If a fellow-being sin against thee, seek reconciliation by all possible means. Only when he has refused to hear you, or his friends, or the church,\* then at length let him be unto thee as the Gentile and the publican.\* Yours is the power to bind and to loose.\*

On Prayer.  
*Mr.* 18<sup>19, 20</sup>

The power of effectual prayer is great when several agree together to ask. For where two or three are gathered together in my name, there am I in the midst of them.

On  
Forgiveness  
*Mr.* 18<sup>21-35</sup>

Peter asks, How oft shall my brother sin against me, and I forgive him ? until seven times ? Jesus saith unto him, Not seven times, but seventy times seven. And he relates the parable of the Unmerciful Debtor who owed his king ten thousand talents ;\* and when the king forgave him the debt he went out and cast into prison a fellow-servant who was unable to pay him a debt of a hundred pence.\* Other fellow-servants told their lord what had been done. The king was wroth, and delivered the first debtor to the tormentors,\* till he should pay

all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

The feast of Tabernacles\* was at hand, and his brethren derisively suggested to Jesus that he should go to Jerusalem where he might win fame by his miracles. Jesus said, Go ye up to the feast. My time is not yet come. The world hateth me; it cannot hate you. When his brethren had gone up to the feast, Jesus followed secretly. At the feast there was much talk about him, but not openly, for fear of the Jews.\*

The Feast  
of Taber-  
nacles.  
Jn. 7<sup>1-13</sup>

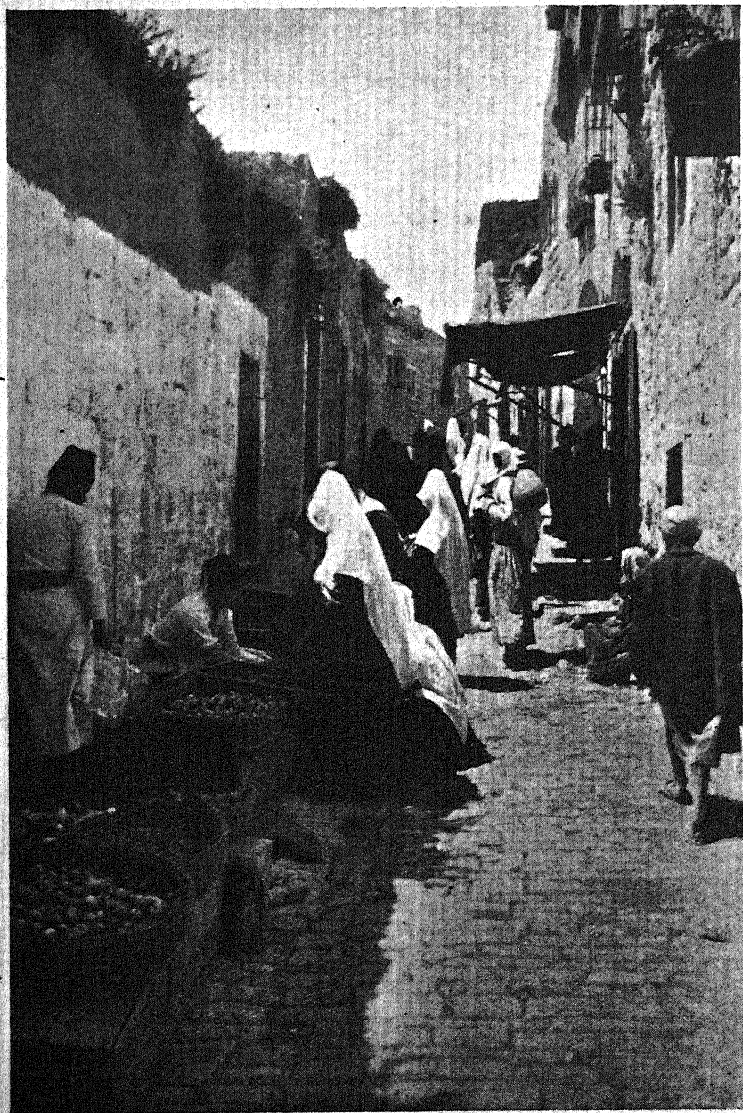
## JOURNEY TO JERUSALEM. FEAST OF TABERNACLES

It is difficult, if not impossible, to determine with certainty the order of events in the three following sections. The whole matter is so grouped in *Luke* as to appear to be, what it cannot really be, episodes in one journey. St. Luke was generally indifferent to chronology and geography, and in the portion of his Gospel from 9<sup>51</sup> to 18<sup>14</sup> (which is mainly composed of incidents not found in any of the other Gospels) we have probably the account of three (or more) separate journeys made to appear in the narrative as only one. So far all modern authorities agree. But in their assignment of the different episodes to the different journeys, as well as in the order of events, authorities differ. In the following arrangement I have been guided by Edersheim whose arguments appear to satisfy at the same time all the requirements of probability and of the narrative.

Order of  
Events

According to this distribution, the first journey is that which our Lord intended to make through Samaria. Being prevented by the unfriendliness of the Samaritans, He probably turned aside to the Jordan valley and approached Jerusalem from the Jericho road, stopping at Bethany, the village of

Three separate  
Journeys



STREET SCENE IN JERUSALEM.



Martha and Mary. At one point only this argument appears weak. Jesus is said (in Jn. 7<sup>10</sup>) to have gone up to the feast, "not publicly, but as it were in secret". This may mean only that He did not join the usual caravan. The distance from Capernaum to Jerusalem by the route taken would be 110 miles.<sup>1</sup>

After the Feast of Tabernacles our Lord retired to Bethany beyond Jordan in Peræa (21 miles), where he remained about two months, returning to Jerusalem for the Feast of Dedication.

After the Feast of Dedication He must have made a succession of journeys, or one circular tour, taking Him first to Bethany beyond Jordan, 21 miles, thence to Bethany the village of Lazarus, 20 miles, then to Ephraim near to the 'wilderness' (of northern Peræa) 64 miles, and from there into Galilee and Samaria, through Peræa to the lower fords of the Jordan near Bethany and up through Jericho to Jerusalem, about 120 miles, making in all about 225 miles between the Feast of Dedication and the Passover.

Much of the following section is from the Gospel according to St. John, and includes enough of the discourses or controversies of our Lord as recorded by that

**Characteristics  
of St. John's  
Gospel**

Evangelist to illustrate the essential differences between that Gospel and the Gospels of the Synoptists. We have already seen (p. 5)

that the author of the Fourth Gospel confines himself almost exclusively to what happened in Jerusalem or its immediate neighbourhood, and it has been noticed that our Lord is presented under quite a different aspect in that Gospel from that which He assumes in the Synoptists. In the Discourses which follow, (very much abbreviated from the Gospel) it will be seen that Jesus is shown to be the Messiah, the Son of God, sharing the nature of God, speaking for God, acting with God, "I and my Father are

<sup>1</sup> *The Journeys of Jesus Christ*, Schofield and Biddulph.

one," each One the witness of the Other. It will be seen also that Life and Light, and Truth, all attributes of God are the subjects on which Jesus constantly dwells in His teaching.

To what has already been stated in the Introduction with respect to the distinctive characteristics of the four Gospels, the following addition, quoted from Edersheim's *Life and Times of Jesus the Messiah*, now seems appropriate: "We see that St. Luke forms a kind of transition, is a sort of connecting link between the other two Synoptists and St. John . . . . The Gospel by St. Matthew has for its main object the Discourses or teaching of the Lord, around which the History groups itself. It is intended as a demonstration, primarily addressed to the Jews, and in a form peculiarly suited to them, that Jesus was the Messiah, the Son of the Living God. The Gospel by St. Mark is a rapid survey of the History of Christ as such. *It deals mainly with the Galilean Ministry.* The Gospel by St. John, which gives the highest, the reflective, view of the Eternal Son as the Word, *deals almost exclusively with the Jerusalem Ministry.* And the Gospel by St. Luke complements the narratives in the other two Gospels (St. Matthew and St. Mark), and it supplements them *by tracing, what is not done otherwise: the Ministry in Perea.* Thus it also forms a transition to the Fourth Gospel of the Judæan Ministry. If we may venture a step further: The Gospel by St. Mark gives the general view of the Christ; that by St. Matthew the Jewish, that by St. Luke the Gentile, and that by St. John the Church's view."

Unfriend-  
liness of the  
Samaritans.  
*Lk. 9<sup>51-54</sup>*

Jesus steadfastly set his face to go to Jerusalem to the Feast of Tabernacles, and proposing to go by way of Samaria, he sent messengers before him. The Samaritans refused to receive him, because his face was as though he were going to Jerusalem. James and John,

the 'Sons of Thunder,' characteristically suggest, Lord wilt thou that we bid fire to come down from heaven, and consume them.' But he turned and rebuked them. And they passed over to Peræa, to another village.

A certain man offered himself, I will follow thee whithersoever thou goest. Jesus said, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. Another whom Jesus called wished first to go and bury his father.\* Christ replied, Leave the dead to bury their own dead. Yet another wished first to bid farewell at home. Jesus said, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Would-be  
Disciples.  
Lk. 9<sup>11-12</sup>

After this the Lord appointed seventy others,\* and sent them two and two before his face into every city and place whither he himself was about to come. He said to them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. The instructions to the seventy were much the same as those already given to the twelve. They were to go from place to place, receiving hospitality, healing the sick, and preaching, The kingdom of God is come nigh unto you. If badly received in any city, they must shake off the dust of it from their feet. It shall be more tolerable for Sodom in the judgment than for that city. And then Jesus pronounces doom on Chorazin,\* on Bethsaida, and on Capernaum, in which he had done mighty works and by which he had been rejected. Finally, the seventy are to be as himself; he that heareth or rejecteth you, heareth or rejecteth me and therefore him that sent me.

The  
Mission of  
the  
Seventy.  
Lk. 10<sup>1-18</sup>

The seventy returned with joy, saying, Lord even the devils are subject unto us in thy name. And he said unto them, I beheld Satan falling as lightning in thy name. Behold, I have given you all power over the enemy, Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

Return of  
the  
Seventy.  
Lk. 10<sup>17-24</sup>

And in that same hour he thanked the Father, Lord of heaven and earth, that these things had been revealed to babes,\* and he spoke of the close relationship between himself and his Father.

And turning to his disciples, he said privately, Blessed are the eyes which see the things that ye see, for many kings and prophets desired to see them and saw them not.

Parable of  
The Good  
Samaritan.  
Lk. 10<sup>35-37</sup>

A certain lawyer tempted him asking, Master, what shall I do to inherit eternal life. He is told to obey what is written in the law; to love God with all his heart and his neighbour as himself. But he, desiring to justify himself, asked, And who is my neighbour? In reply our Lord said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who stripped him, and beat him, leaving him half dead. In turn a priest and a Levite\* passed him and left him lying there, but a Samaritan, following, had compassion on him and bound up his wounds, pouring in oil and wine,\* and brought him to an inn with him and paid for the care of him. Which of the three, said Jesus, was neighbour to him that fell among robbers? The lawyer said, He that shewed mercy on him, and Jesus said to him, Go, and do thou likewise.

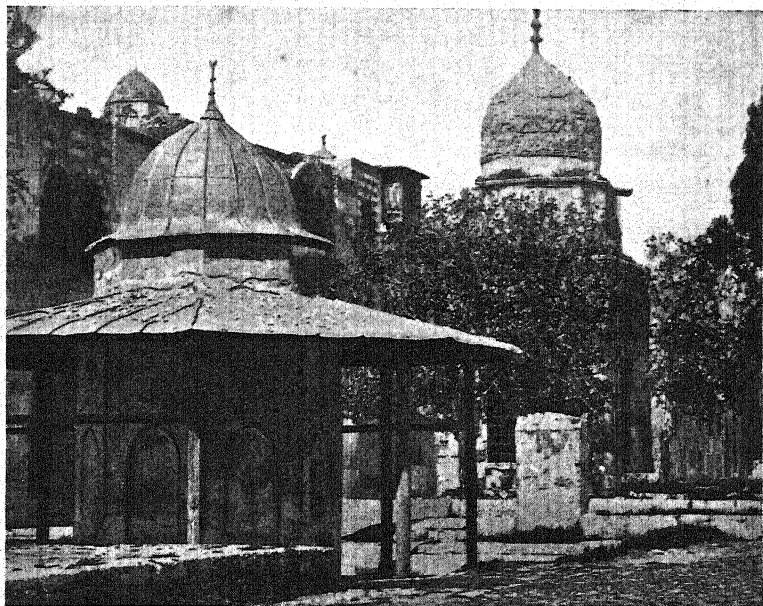
Martha and  
Mary.  
Lk. 10<sup>38-42</sup>

Our Lord has now reached the village of Bethany, where he entered into the house of Martha, whose sister Mary sat at the Lord's feet and heard his word. But Martha was cumbered about with much serving; and she complained to Jesus that her sister gave her no help. But Jesus said, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

Discourses  
in the  
Temple.  
Jn. 7<sup>14-26</sup>

Having arrived in Jerusalem in the midst of the feast of tabernacles Jesus teaches boldly in the temple, amazing his hearers by his knowledge. He asked them, Did Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a devil: who seeketh to kill thee? Jesus reminds them that they circumcise on the sabbath,\* yet seek to kill him, because he heals on the sabbath. Judge not according to appearance, but judge righteous judgment.

There is discussion as to whether Jesus is the Christ or not. Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus says, Ye both know me, and know whence I am. Many believed on him, and said, When the Christ shall come, will he do more signs than those which this man hath done? Then the chief priests and Pharisees sent officers\* to take him. Jesus said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me. The Jews said among themselves, Whither will he go then? will he go unto the Dispersion\* among the Greeks, and teach the Greeks\*?



HEROD'S PALACE.

Jesus went to the mount of Olives. And early in the morning he taught again in the temple. Seeking to trap him, the scribes and Pharisees bring before him a woman taken in adultery and they say, Now in the law Moses commanded us to stone such.\* Jesus meets their trap by saying, He that is without sin among you, let him first cast a stone at her. One by one they all went out leaving Jesus alone with the woman. Refusing to judge her, he said, Go thy way ; from henceforth sin no more.

*A Woman  
taken in  
Adultery.  
Jn. 8<sup>1-11</sup>*

On the last, the great day of the feast, Jesus discourses of the Spirit which was to be given after he was glorified. Some said, This is of a truth the prophet. Others said, This is the Christ. And others, What, doth the Christ come out of Galilee? And there arose a division among them ; but no man laid hold on him.

*The Last  
Day of the  
Feast.  
Jn. 7<sup>27-32</sup>*

The officers returned to the chief priests and Pharisees and said, Never man so spake. The Pharisees asked, Are ye also led astray? Nicodemus, a member of the Sanhedrin, asked them, Doth our law judge a man, except it first hear from himself and know what he doeth? They derided him as being also of Galilee.

Discourse  
on Light  
and Truth  
and Life.  
*Jn. 8<sup>12-19</sup>*

Jesus again speaks, in the treasury of the temple\*, I am the light of the world.\* Even if I bear witness of myself, my witness is true; and though I judge no man, my judgment is true. The witness of two men is true. The Father that sent me and I, together we bear witness.

He speaks to them of his departure, and of his Sonship. They perceived not that he spake to them of the Father. Jesus said, When ye have lifted up\* the Son of man then shall ye know that I do nothing of myself, but as the Father taught me. And he that sent me is with me; he hath not left me alone. As he spake these things, many believed on him.

To those who believed he said, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered, We be Abraham's seed, and have never yet been in bondage\* to any man. Jesus said, I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. If ye were Abraham's children, ye would do the works of Abraham. If ye were God's children, ye would love me: for I came forth and am come from God. Ye are of your father the devil, a murderer from the beginning, and a liar, and the father of lies. The Jews answered angrily, Say we not well that thou art a Samaritan, and hast a devil? Jesus said, Verily, verily, I say unto you, If a man keep my word, he shall never see death. Your father Abraham rejoiced to see my day;\* and he saw it and was glad. The Jews said, Thou art not yet fifty years old,\* and hast thou seen Abraham? Jesus said, Before Abraham was, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

Cure of a  
Man Born  
Blind.  
*Jn. 9<sup>1-41</sup>*

Passing by on the sabbath, Jesus saw a man who had been blind from his birth. His disciples asked him, Rabbi, who did sin, this man, or his parents, that he should be born blind. Jesus answered, Neither: but that the works of God should be made manifest in him. Then he anointed the man's eyes with clay moistened with spittle, and said



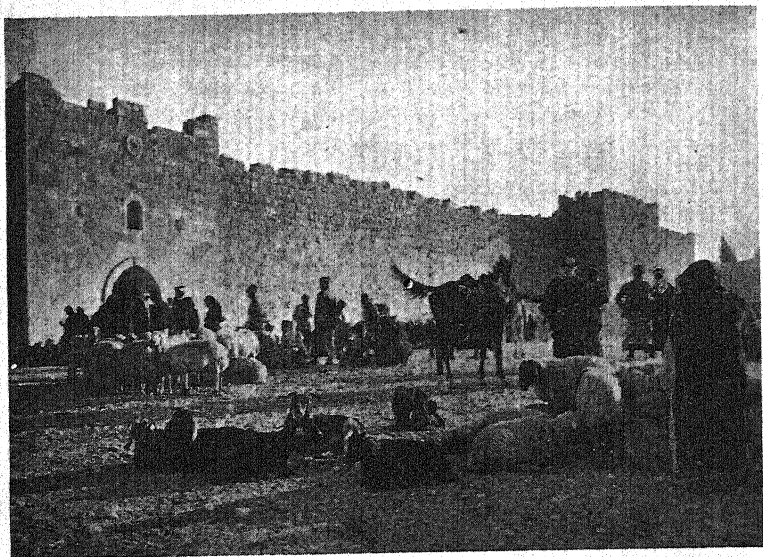
to him, Go, wash in the pool of Siloam.\* He went therefore and washed, and came seeing. To the neighbours who doubted if this was the same man that sat and begged, he said, I am he. The man that is called Jesus made clay, and anointed mine eyes, and sent me to Siloam, and I received sight.

They bring him to the Pharisees, and he explained to them also how he had received his sight. Some said, This man is not from God, because he keepeth not the sabbath. Others said, How can a man that is a sinner do such signs? And there was a division among them. The Jews, not wishing to believe, called the man's parents, and asked them, Is this your son, who ye say was born blind? how then doth he now see? The parents feared the Jews, who had agreed that if any man should confess Jesus to be the Christ, he should be put out of the synagogue. Therefore they said, We know that this is our son and that he was born blind; but how he now seeth, we know not; ask him; he is of age. They called the son to them a second time, and said, Give glory to God: we know that this man is a sinner. The son declared to them, If this man were not from God, he could do nothing. Since the world began it was never heard that any one opened the eyes of a man born blind. They said to him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.\*

Jesus now, coming to him asked, Dost thou believe on the Son of God? He answered, Who is he, Lord, that I may believe on him? Jesus said, Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said that for that purpose he came into the world, to bring light to the world.

The discourses of our Lord in Jerusalem at this period conclude with the allegory of the Good Shepherd in which Jesus is the true shepherd whose voice the sheep know, and who will call his sheep, and they will follow him. Other sheep\* he has also, of other folds, and he will bring these, and all shall become one flock. Jesus is the door also through whom, in his spirit and authorized by him, all true shepherds or teachers must enter in. False shepherds\* there are, robbers and thieves who save not, but steal, and kill, and destroy. He, the good shepherd, layeth down his life for his sheep. He layeth it down of himself, that he may take it up again.

The Good Shepherd.  
Jn. 10<sup>1-21</sup>



HEROD'S GATE.

## AFTER THE FEAST

### IN JERUSALEM AND PERÆA

The period of the history of our Lord which we are now studying is taken mainly from the Gospel of St. Luke.

Almost all of the section of this Gospel from 9<sup>51</sup> to 18<sup>14</sup> is peculiar to St. Luke. We may therefore consider again here in rather more

detail some of the special characteristics of this Gospel. What is most important of all perhaps, especially in considering our Lord's life in connection with the life and growth of the early Church, is that St. Luke's Gospel is only the first part of a more complete history, the second part of which is known as the *Acts of the Apostles*, the two together forming the earliest history of Christianity. St. Luke in his Introduction (1<sup>1-4</sup>) tells us that he has

**Connection  
between  
Luke and Acts**

"traced the course of all things accurately from the first, to write unto thee in order (i.e. systematically) most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed". In the Introduction to *Acts* he refers to his Gospel as "The former treatise . . . concerning all that Jesus began both to do and to teach, until the day in which he was received up". In these two Introductions we have then definitely stated the purpose with which the Author began his great work. The second part must be read if we would trace, with St. Luke, "the course of all things accurately from the first."

Although the incidents of St. Luke's Gospel cannot be said to be always chronologically in order, yet he is the most precise of all the Evangelists in giving indications of time (2<sup>1</sup>, 2, 3<sup>1</sup>, 2). His is the most historical of the Gospels. The narrative is often interwoven with contemporary history. He is precise and accurate in the nomenclature of the civil magistrates and of the political status of cities (esp. in *Acts*). Thus he speaks of Herod as *King* in his first chapter, of his sons as *tetrarchs* in the third chapter; Quirinius and Pontius Pilate are *governors* (procurators). It is from him alone that we hear of the disturbances caused by Galilæans, and of the fall of the tower of Siloam (13<sup>1-5</sup>). His narrative best shows us our Lord's attitude of non-resistance towards the Roman Empire, of submission to the governing powers unaffected by personal dislike of Herod. The parable of one king going to war with another (14<sup>31</sup>) probably referred to the war actually being waged between Herod and Aretas. The nobleman going to a far country to receive for himself a kingdom (19<sup>12</sup>) may have been suggested by the unsuccessful journey of Archelaus to Rome in the hope of receiving the title of king. The names of secular persons often appear in this Gospel, Theophilus,

Luke the  
most historical  
Gospel

Cæsar Augustus, Quirinius, Tiberius Cæsar, Pontius Pilate, Lysanias, Philip, and Chuza, Herod's steward.

From this Gospel we get the best idea of the political and social conditions of the time. This characteristic is most evident in *Acts* but from the Gospel also we get many side-lights not to be found elsewhere. In the story of the births of John and Jesus we get some idea of the real piety and religious life of the Jews. St. Luke tells us how Jesus read the scriptures in the synagogue (4<sup>16</sup>), how a number of women followed Jesus and ministered to Him of their substance (8<sup>3</sup>). He seems to have had a knowledge of Herod's court, and he shows us the interior of Martha's house. To St. Luke alone we owe many details in the accounts of the trials and he specially emphasizes the unwillingness of the Roman authorities to convict, both in the case of Jesus and in that of St. Paul. Several of the parables peculiar to St. Luke (e.g. The Good Samaritan, the Friend at Midnight, the Rich Fool, the Prodigal Son, the Unjust Steward, Dives and Lazarus) help us to reconstruct a picture of Galilæan life in our Lord's time.

St. Luke sets before his readers that conception of the life and work of Christ which was the basis of the teaching of St. Paul. He emphasizes Christ's freedom from Jewish exclusiveness, as regards Samaritans (9<sup>52</sup>, 10<sup>33</sup>, 17<sup>11, 16</sup>), Gentiles (1<sup>79</sup>, 2<sup>32</sup>, 3<sup>6</sup>, 13<sup>29</sup>, 14<sup>23</sup>), publicans and sinners (15<sup>1</sup>) and outcast Jews like Zacchæus (19<sup>1-10</sup>). He alone records our Lord's reference to Elijah sent to the heathen widow at Sarepta, and to Elisha sent to the heathen Naaman, and he alone records the mission of the Seventy, symbolical of a mission to all nations. To the disciples our resurrected Lord said that "repentance and remission of sins should be preached in his name *unto all the nations* beginning from Judæa" (Lk. 24<sup>47</sup>), and in *Acts* (1<sup>8</sup>) "Ye shall be my

Political and  
Social  
Conditions

St. Luke  
and the  
Gentiles

witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."

As Jesus was praying in a certain place, his disciples asked him to teach them to pray as John the Baptist had taught his disciples. And he gave them again the Lord's prayer\* slightly shortened, and added the parable of the Friend at Midnight who would not rise from his bed to lend three loaves to his friend until compelled by the importunity of the latter. And he again illustrates the readiness of God to answer prayer by the example of earthly fathers, If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.

On  
Perseverance in  
Prayer.  
Lk. 11<sup>1-13</sup>

Jesus dines with a Pharisee, who marvelled that he had not first washed. He denounces the Pharisees for their hypocrisy, the lawyers also ;\* so that when he was come out from thence, the scribes and Pharisees began to press upon him vehemently, and to provoke him to speak of many things ; laying wait for him, to catch something out of his mouth.

Dines with  
a Pharisee.  
Lk. 11<sup>37-54</sup>

Many thousands were gathered together when one of the multitude said, Master, bid my brother divide the inheritance with me. Jesus said to him, Man, who made me a judge or a divider over you ? and to the multitude, Take heed, and keep yourselves from all covetousness : for a man's life consisteth not in the abundance of his possessions. And he related to them the parable of the man who proposed to pull down his barns and build greater, and who would say to his soul, Take thine ease, eat, drink and be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee. So is he that layeth up treasure for himself, and is not rich toward God.

On  
Covetousness.  
Lk. 12<sup>1, 13-21</sup>

To his disciples he enjoins the necessity of watchfulness, Let your loins be girded about,\* and your lamps burning, and be like men looking for their lord's return from the marriage-feast. And if he shall come in the second-watch, and if in the third, and find them watching, blessed are those servants. Be ye also ready : for in an hour that ye think not the Son of man cometh.

On  
Watchfulness.  
Lk. 12<sup>25, 35-48</sup>

Peter asks if this parable is addressed to the disciples only, or to all. Jesus in reply eulogises the faithful and wise steward. Such a one the

lord will set over all that he hath. But the steward that is unfaithful to his lord, or cruel or drunken shall be beaten with many stripes. For to whomsoever much is given, of him shall be much required.

Indirect  
Prediction  
of the  
Passion.  
*Lk. 12<sup>49</sup>, 50*

I came to cast fire upon the earth ; and what will I, if it is already kindled ? But I have a baptism to be baptized with ; and how am I straitened till it be accomplished.

*Lk. 12<sup>54-57</sup>*

Jesus chides the multitudes who can read the weather, but cannot interpret this time. Why even of yourselves judge ye not what is right ?

Lesson  
from  
Contempor-  
ary Events.  
*Lk. 13<sup>1-5</sup>*

Jesus is in Peræa and is told of some Galilæans whose blood Pilate had mingled with their sacrifices\*. He said, Think ye that these Galilæans were sinners above all Galilæans. I tell you, Nay : but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam\* fell. They were not offenders above others that dwell in Jerusalem.

The Barren  
Fig Tree.  
*Lk. 13<sup>6-9</sup>*

Next follows the parable of the fig-tree\* which the proprietor would have cut down but that the vine-dresser begged him to let it alone this year also, till he should dig about it and dung it.

A Woman  
with a  
Spirit of  
Infirmity.  
*Lk. 13<sup>10-17</sup>*

Again Jesus heals on the sabbath day. He laid his hands on a woman whom Satan had bound\* eighteen years. And immediately she was made straight. The ruler of the synagogue was indignant and reminded Jesus that there are six days in which men ought to work. The Lord answered him, Ye hypocrites, doth not each one of you on the sabbath water his ox or his ass ; how much more ought this good work to be done on this daughter of Abraham. And all his adversaries were put to shame.\*

And he went through cities and villages, teaching, and journeying on unto Jerusalem.

Israel loses  
her  
Privileges.  
*Lk. 13<sup>18-20</sup>*

In reply to the question, Are they few that be saved ? Jesus tells them that the way to salvation is narrow, that when the master of the house hath once shut to the door, protestations of former acquaintance with him will not remedy their dilatoriness. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God and ye yourselves cast out. And they shall come from the east and west, and from the north and south,\* and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.



To certain Pharisees who said, Get thee out, and go hence : for Herod would fain kill thee,\* Jesus said, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected : for it cannot be that a prophet perish out of Jerusalem.

Herod and  
Jesus.  
Lk. 13<sup>21-22</sup>

## JOURNEY TO JERUSALEM : MOSTLY IN PERÆA

*Peræa*, where most of the incidents of this section took place, was that part of the territory beyond Jordan which was situated between the river Arnon on the south and the Yarmuk on the north, except such portions as formed the territory of the Greek cities (Decapolis). On the east it was bounded by the kingdom of the Nabatæans, the centre of whose kingdom was at Petra. Josephus describes it as an elevated and healthy district but, compared with Galilee, uncultivated and thinly populated. It has a moist soil and produces all fruits except the more delicate kinds. "Its plains are planted with trees, especially the olive, the vine, and the palm. It is well watered with torrents from the mountains and springs that never fail." It formed part of the territory of Herod Antipas.

*Peræa*

### THE PARABLES OF ST. LUKE

The narrative that follows contains many of what are called the Second Series of parables, most of which are taken from and found only in *Luke*. The parables of this series differ from those which we have already had (most of which were from St. Matthew) in several respects. Those of *Matthew*, relating particularly to the kingdom of God, are more mysterious, symbolical, requiring a key to open their meaning. The parables in *Luke* are simpler and

Characteristics  
of St. Luke's  
Parables

more practical, and, as might be expected, show many of the special characteristics of his Gospel. St. Luke's is the Gospel of prayer. He alone relates the prayer-parables of the Friend at Midnight, the Unjust Judge and the Pharisee and the Publican. St. Luke's is the Gospel of the publican, the harlot, the prodigal, the sinner and the outcast. He alone gives us the parables of the Good Samaritan and the Prodigal Son. "Lastly, their prevailing characteristic is not descriptive, but hortatory; and they bring the Gospel, in the sense of glad tidings to the lost, most clearly and touchingly to the hearts of all who hear them. They are signs in words, as the miracles are signs in works, of what Christ had come to do and to teach. Most of them bear this character openly: and even those which do not, but seem more like warning, have still an undertone of love, as if Divine compassion lingered in tender pity over that which threatened, but might yet be averted."<sup>1</sup>

There is also a third series of parables to which we shall come later.

We have seen (p. 13) that when Herod the Great died he left Idumæa, Judæa and Samaria to his son Archelaus, with the title of ethnarch. This title was to be changed to that of king if he governed well. "Most commentators see in the parable of the pounds (Lk. 19<sup>12-27</sup>) an indirect reference to a journey made by Archelaus to Rome, soon after his succession, in 4 B.C. for the purpose of having his title confirmed. A deputation of Jews and of the Greek cities (Gaza, Gadara, and Hippos) was sent after him to protest, and during his absence from Palestine his soldiers mutinied and revolts took place in Galilee and Peræa. He returned established in his government (except over the Greek cities which became free cities). From what is known of the brutal character of Archelaus we may be

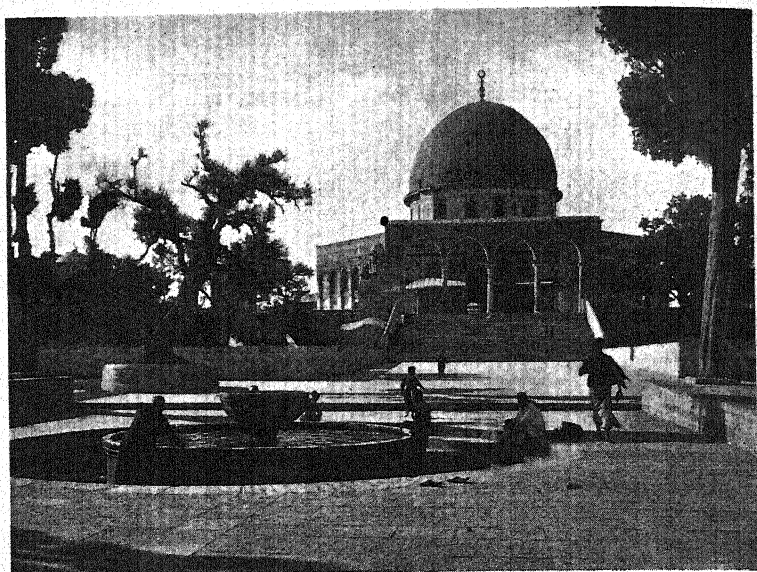
A contemporary  
Historical  
Allusion

<sup>1</sup> Edersheim.

sure that the words of the parable, "Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me" had their parallel in the ethnarch's revenge on his private enemies after his return. We know that he butchered 3,000 unarmed men in suppressing one insurrection. He was allowed to reign only nine years and when he was deposed by Augustus in A.D. 6 he was deprived even of his private fortune.

**Christ's Teaching.** When Peter said to Christ, "Lo, we have left all, and followed thee; what then shall we have?" (Mt. 19<sup>27</sup>) our Lord replied, "Verily

**On Rewards** I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This is a pictorial way of expressing a reward which is not very different from that which, in the Sermon on the Mount, is offered to the pure in heart, the peacemakers and those who love their enemies (Mt. 5<sup>8, 9, 45</sup>), that is, they shall be happy in being with God. So in 'theirs is the kingdom of heaven', in heaven means with God. Two things in particular are to be observed with respect to Christ's teaching on the subject of rewards. One is that when He speaks directly on the subject, that is not in parables, the rewards that He offers are not external or material. They consist in fellowship with God. The other noticeable particular is that in what He says He often reflects the current thought of His day, i.e. that rewards will be graduated in proportion to merit. This is evident in the parable of the talents (Mt. 25<sup>21-23</sup>) and that of the pounds (Lk. 19<sup>17, 19</sup>); the faithful and just slave in Mt. 24<sup>46, 47</sup> is given control over the whole of his master's property. On the other hand, from the parable of the householder (Mt. 20<sup>1-14</sup>), where equal rewards are given for unequal results, we may learn



MOSQUE OF OMAR BUILT ON THE SITE OF HEROD'S TEMPLE.

that God will not demand equal results from unequal opportunities.

Under Jewish law no woman could divorce her husband. According to Shammai a man could put away his wife for serious misconduct ; according to Hillel he could not do so for any reason. In reality divorce was practised, especially among the rich, on very trivial occasions (Mt. 19<sup>3</sup>, 7). When Christ was asked to give His opinion He re-affirmed the old law of the indissolubility of marriage. He declares that, according to the true intention of God, divorce is sinful.

**On Marriage  
and Divorce**

And it was the feast of the dedication\* at Jerusalem : it was winter ; and Jesus was walking in the temple in Solomon's porch.\* He proclaims his divinity, I and the Father are one. The Jews took up stones again to stone Him.\* And he went away again beyond Jordan into the place where John was at the first baptizing. And many believed on him there.

The Feast of the Dedication.  
Jn. 10<sup>22-42</sup>

Again on a sabbath, in a house of one of the rulers of the Pharisees,\* he healed a man which had the dropsy, saying to the lawyers and Pharisees who were present, Which of you shall have an ass or an ox fallen into a well,\* and will not straightway draw him up on a sabbath day?

A Man with the Dropsy healed.  
Lk. 14<sup>1-6</sup>

He noticed how the guests chose out the chief seats,\* and he said to them, When thou art bidden of any man to a marriage feast,\* go and sit down in the lowest place, that when the host cometh, he may say, Friend, go up higher : then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted.

Parable of the Marriage Feast.

And to the host he said, When thou makest a dinner or a supper, bid the poor, the maimed, the lame, the blind : thou shalt be recompensed in the resurrection of the just.

A guest said, Blessed is he that shall eat bread in the kingdom of God. Jesus gave them the parable of the man who made a great supper, and bade many. When everything was ready they all with one consent began to make excuse. One had bought a field. And another five yoke of oxen. And another had married a wife. The master of the house was angry and sent out his servant to bring in the maimed and blind and lame and even to go into the highways and hedges and constrain them to come in. For I say unto you, that none of those men which were bidden shall taste of my supper.

Great multitudes followed him. And he turned and said, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. A man desiring to build a tower will count the cost before he begins. And a king at war with another king\* will first take counsel whether he is able with ten thousand to meet the other with twenty thousand. Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. He who would be my disciple must renounce all that he hath.

Counting the Cost of Discipleship.

Parable of  
the Lost  
Sheep.  
*Lk. 15<sup>1-7</sup>*

Pharisees and scribes murmured, This man receiveth sinners and eateth with them.

Jesus spake unto them the parable of the hundred sheep of which one was lost. When the owner found it he called together his friends and neighbours, bidding them rejoice with him. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

Of the Lost  
Piece of  
Silver.  
*Lk. 15<sup>8-10</sup>*

Similar in teaching was the parable of the woman who lost and found one of her ten pieces of silver. She, too, called her friends to rejoice with her. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Of the  
Prodigal  
Son.  
*Lk. 15<sup>11-32</sup>*

There follows the most beautiful of all the parables ; that of the younger son who wasted his substance with riotous living in a far country and began to be in want, so that he would fain have been filled with the husks with which he fed his master's swine. How many hired servants of my father, he said, have bread enough and to spare. He returned penitently to his father, and was given a fattened calf, and the best robe, and a ring on his hand, and shoes on his feet. And when his elder brother heard the music and dancing with which the penitent's return was celebrated, he was angry and would not go in. But the father said to him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad : for this thy brother was dead, and is alive again : and was lost and is found.

Of the Un-  
righteous  
Steward  
and its  
Lesson.  
*Lk. 16<sup>1-13</sup>*

To his disciples our Lord spoke the parable of the rich man's steward who, when his stewardship was about to be taken away from him, called his lord's debtors and reduced their debts, a hundred measures of oil to fifty, and a hundred measures of wheat to eighty, that he might be received into their houses after his dismissal. The lord commended the unrighteous steward : for the sons of this world are for their own generation wiser than the sons of the light.\* And I say unto you, Make to yourselves friends, by means of the mammon of unrighteousness\* ; that, when it shall fail, they may receive you into the eternal tabernacles. If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ? No servant can serve two masters. Ye cannot serve God and mammon.

On riches.  
*Lk. 16<sup>14-15</sup>*

The Pharisees, who were lovers of money, scoffed at him. He said, God knoweth your hearts : that which is exalted among men is an



abomination in the sight of God. The kingdom of God is now preached, but the law holds good now as it did up to the time of John, the last of the prophets, and as it always will do.

There was a certain rich man, clothed in purple and fine linen, and faring sumptuously every day, and a beggar named Lazarus was laid at his gate, full of sores, which even the dogs came and licked. They both died. Angels carried Lazarus into Abraham's bosom.\* The rich man in Hades,\* in torments, with parched tongue, requested impossibilities of Abraham. Failing help for himself, he would have his five brethren warned. But Abraham saith, They have Moses and the prophets\* ; let them hear them. And Dives said, Nay, father Abraham : but if one go to them from the dead, they will repent. And he said unto them, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

Dives and  
Lazarus.  
Lk. 16<sup>19-31</sup>

The apostles said unto the Lord, Increase our faith. Jesus said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree,\* Be thou rooted up, and be thou planted in the sea ; and it would have obeyed you. And parabolically he impresses on them the need of humility, When ye shall have done all the things that are commanded you, say, We are unprofitable servants ; we have done that which it was our duty to do.\*

Power of  
Faith, and  
Need of  
Humility.  
Lk. 17<sup>1-10</sup>

Lazarus, the brother of Martha and Mary of Bethany, lay dying, and the sisters sent to tell Jesus, who was in Peræa, and who loved them. Jesus said to his disciples, This sickness is that the Son of God may be glorified thereby. He came to Bethany, which is fifteen furlongs\* from Jerusalem, and found that Lazarus had been in the tomb four days already. Martha met him at some distance from the village, and Mary followed her. They said, Lord if thou hadst been here, my brother had not died. The disciples fear for the safety of Jesus so near to Jerusalem. Thomas says, Let us also go, that we may die with him. There was much weeping of all that were present. And Jesus wept. He asked to be taken to the tomb, which was a cave with a stone\* against it. Jesus prayed to God, and said in a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes : Jesus said, Loose him, and let him go.

Raising of  
Lazarus.  
Jn. 11<sup>1-44</sup>

Many of the Jews present believed, others went and told the Pharisees what Jesus had done. The chief priests, with Caiaphas their high-

priest feared, If we let him alone, all men will believe on him : and the Romans will come\* and take away both our place and our nation. So from that day forth they took counsel that they might put him to death. Jesus therefore departed with his disciples into the country near to the wilderness, into a city called Ephraim.\*

The Ten  
Lepers.  
Lk. 17<sup>11-19</sup>

From Ephraim Christ crossed the Jordan and passed through Samaria and Galilee on the way to Jerusalem. Entering into a certain village there met him ten lepers, which stood afar off,\* and cried, Jesus, Master, have mercy on us. He said, Go and shew yourselves unto the priests.\* And as they went, they were cleansed. One only turned back and gave thanks ; and he was a Samaritan.\* Jesus said, Were not the ten cleansed ? but where are the nine ? Were there none found that returned to give glory to God, save this stranger ? And he said to him, Arise, and go thy way : thy faith hath made thee whole.

The Com-  
ing of the  
Kingdom.  
Lk. 17<sup>20-21</sup>

The Pharisees asked when the kingdom of God cometh. Jesus said, The kingdom of God cometh not with observation : neither shall they say, Lo, here ! or, There ! for lo, the kingdom of God is within you. And to the disciples, he said, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. Go not after doubtful signs ; the coming of the Son of man will be as evident as the lightning in the heaven. But first he must suffer many things.

The Un-  
righteous  
Judge.  
Lk. 18<sup>1-8</sup>

In a parable spoken to the end that they ought always to pray, and not to faint, Jesus contrasts God with a judge which feared not God, and regarded not man. If an unrighteous judge yielded to the persistency of an unknown widow, desiring to be avenged of her adversary, how much more shall God avenge his own elect which cry to him day and night.

The  
Pharisee  
and the  
Publican,  
Lk. 18<sup>10-14</sup>

In another parable, spoken to certain which trusted in themselves that they were righteous, a Pharisee stands in the temple and thanks God that he is not as the rest of men. I fast twice in the week, I give tithes\* of all that I possess. A publican also in the temple, but afar off, smote upon his breast, saying, God be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other : for every one that exalteth himself shall be humbled ; but he that humbleth himself shall be exalted.

On the subject of divorce our Lord says, What God hath joined together, let not man put asunder. When asked, Why then did Moses command to give a bill of divorcement, He said, Moses for your hardness of heart suffered you to put away your wives ; but from the beginning it was not so. When the disciples said, Then it is not expedient to marry, Jesus gave them to understand that for some it is better to remain single.

Teaching  
on Divorce  
and  
Marriage.  
*Mt.* 19<sup>1-12</sup>,  
*Mk.* 10<sup>1-17</sup>

Jesus was moved with indignation when his disciples rebuked those who brought unto him little children. He said, Suffer the little children to come unto me ; forbid them not : for of such is the kingdom of God. And he took them in his arms and blessed them.

Little  
Children.  
*Mk.* 10<sup>13-16</sup>,  
*Mt.* 19<sup>13-15</sup>,  
*Lk.* 18<sup>15-17</sup>

A young man who had great possessions, asked, Good Master, what shall I do that I may inherit eternal life ? He had from his youth observed all the commandments. One thing thou lackest, said Jesus, Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, follow me. The young man went away sorrowful. And Jesus said, How hardly shall they that trust in riches enter into the kingdom of God, and, It is easier for a camel to go through a needle's eye,\* than for a rich man to enter into the kingdom of God. Later he added, With men it is impossible, but all things are possible with God.

The  
Obstacle of  
Riches.  
*Mk.* 10<sup>17-27</sup>,  
*Mt.* 19<sup>16-26</sup>,  
*Lk.* 18<sup>18-30</sup>

Peter asked what reward they should have who had left all and followed him. Jesus said, Verily I say unto you, that ye that have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Future  
Rewards.  
*Mt.* 19<sup>27-30</sup>

The kingdom of heaven is likened unto a householder who paid a day's wages to each of his labourers in the vineyard, alike to those who had worked twelve hours and to those who had worked but one hour. They who had worked longest expected most, and they murmured, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered, Friend, I do thee no wrong : didst thou not agree with me for a penny ?\* Is it not lawful for me to do what I will with mine own ? or is thine eye evil,\* because I am good. So the last shall be first, and the first last.

The  
Labourers  
in the  
Vineyard.  
*Mt.* 20<sup>1-16</sup>

**The Third  
Prediction  
of the  
Passion.**

*Mk. 10<sup>32-34</sup>,  
Mt. 20<sup>17-19</sup>,  
Lk. 18<sup>31-34</sup>*

And they were in the way, going up to Jerusalem : and Jesus was going before them : and they were amazed ; and they that followed were afraid. And to the twelve he said, Behold, we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests and the scribes ; and they shall condemn him to death, and shall deliver him unto the Gentiles : and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him ; and after three days he shall rise again.

**Request  
for the  
Sons of  
Zebedee.**

*Mt. 20<sup>20-28</sup>,  
Mk. 10<sup>35-45</sup>,  
Lk. 22<sup>24-27</sup>*

The wife of Zebedee, mother of James and John, begs Christ that her two sons may sit, One on thy right hand, and one on thy left hand, in thy kingdom. Jesus said, Are ye able to drink the cup that I am about to drink ? They said, We are able. Jesus then contrasts the standard of greatness in his kingdom with that of the Gentiles whose rulers lord it over them. The Son of man came to minister, and to give his life a ransom for many.

**Zacchæus  
the  
Publican.**

*Lk. 19<sup>1-10</sup>*

Jesus was passing through Jericho on his way to Jerusalem, when a rich publican named Zacchæus climbed a sycamore\* tree to see him. Jesus bade him come down and act as his host. All that saw this murmured, He is gone in to lodge with a man that is a sinner. Zacchæus gives away much of his wealth in charity, and Jesus said to him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

**Blind**

**Bartimæus.**

*Mt. 10<sup>46-52</sup>,  
Mt. 20<sup>29-34</sup>*

As he went out from Jericho Bartimæus,\* a blind beggar, sat by the wayside and he cried out, Jesus, thou son of David, have mercy on me. Jesus bade him be called to him, and said, What wilt thou that I should do unto thee. He said, Rabboni,\* that I may receive my sight. Jesus said, Go thy way ; thy faith hath made thee whole.

**Parable of  
the Pounds.**

*Lk. 19<sup>11-28</sup>,  
Mt. 25<sup>14-30</sup>*

Jesus was nigh to Jerusalem and spake a parable because they supposed that the kingdom of God was immediately to appear. A nobleman went to a far country to receive a kingdom and left ten pounds, one pound to each of ten of his servants, to trade with till he returned. But his citizens hated him, and sent an embassy after him saying, We will not that this man reign over us. On his return he rewarded his servants according to the use they had made of their pounds. To one of them who had kept his pound laid up in a napkin, he said, Wherefore gavest thou not my money into the bank, and I at

my coming should have required it with interest. And to them that stood by he said, Take away from him the pound, and give it unto him that hath the ten pounds ; for unto every one that hath shall be given ; but from him that hath not, even that which he hath shall be taken away from him. Howbeit those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

Jesus arrived in Bethany six days before the passover, and was in the house of Martha, with Lazarus and Mary. Mary took a pound of ointment of spikenard,\* very precious, and anointed Jesus' feet, and wiped his feet with her hair. Judas Iscariot, because he was a thief, and having the bag took away what was put therein, protested against the waste, saying, Why was not this ointment sold for three hundred pence, and given to the poor ? Jesus said, The poor ye have always with you ; but me ye have not always. Verily I say unto you, Where-soever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

And the chief priests took counsel that they might put Lazarus also to death ; because that by reason of him many of the Jews went away, and believed on Jesus.

In  
Bethany.  
The  
Anointing.  
Jn. 12<sup>1-8</sup>,  
Mt. 26<sup>6-13</sup>,  
Lk. 7<sup>36-50</sup>

The Chief  
Priest's  
Plot.  
Jn. 12<sup>10-11</sup>

## PASSION WEEK. SUNDAY TO WEDNESDAY

### PARABLES AND DISCOURSES ON LAST THINGS

Reference has already been made to the Parables of the Third Series (p. 81) and something has been said of their characteristics. They are seven in number, viz., the Labourers in the Vineyard, the Two Sons, the Vineyard, the Marriage Feast, the Ten Virgins, the Talents, the Sheep and Goats and they were all spoken in Passion Week, four of them to a general audience and the last three to the disciples. They are all peculiar to St. Matthew, and in one form or another treat of the End. They bear in themselves the characteristics of St. Matthew's Gospel in that they express the popular Jewish Messianic idea of the time, presenting the Messiah as a King, or a lord, master of many slaves, rewarding

Third Series  
of Parables

some, punishing others. They are stately and some of them conclude with distinct judgment acts of greater or less severity.

**The Eschatological Discourse**, or Discourse on Last Things (Mt. 24<sup>4-44</sup>) has always presented difficulties to commentators as well as to students. These

**The Difficulties involved**

difficulties have reference to time and to the order or arrangement of the verses ; which verses are to be taken as referring specially to the Destruction of Jerusalem and which to the Second Coming or the End of the World ; and thirdly to the language used ; how much is to be taken literally, how much figuratively.

Perhaps the following considerations will help to clear the student's mind of some of his perplexities.

We have become familiar of late years with the scientists' statement that time does not exist, or that there is no such thing as time, only time-space. With the

**As to time**

scientist's explanation of his statement we are not concerned. The mind of Christ was neither scientific nor mathematical. Christ was a Prophet and the object of prophecy in all ages has been moral warning more than chronological indication. To the voice of prophecy all time is one eternal present. In this discourse Christ is speaking as a prophet, therefore we must not expect to find in His utterances precise chronological sequence, or indeed any definiteness at all with regard to time. Also we know that during His life on earth, Christ's knowledge was in some respects imperfect. He tells us so Himself at different times, in different ways. "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only" (Mt. 24<sup>36</sup>, Mk. 13<sup>32</sup>). "Times or seasons" are set within the authority of the Father alone (Ac. 1<sup>7</sup>). This also may account for some of the vagueness of statement with regard to time.



There is uncertainty as to which verses refer to the destruction of Jerusalem and which to the End of the World, and Christ appears to move backwards and forwards from one event to the other without clearly demonstrating to which He is referring. A good deal of this apparent confusion may be the natural outcome of the fact that in Christ's consciousness the two events may have been almost indistinguishable. Each denoted the termination of an *æon* and the signs of the approach of the end are much the same in both cases. It is more than possible also that "the Evangelists themselves may not have fully understood the meaning of what they recorded. This may account for the rapid and unconnected transitions from subject to subject."<sup>1</sup>

In this prophetic discourse Christ is using the language of the Jews of His time and in their manner. It is the language of the Old Testament, full of images and figurative speech. We cannot always be certain whether what He says is to be taken literally or metaphorically. To take an example. In verses 27, 28 we are told that the coming of the Son of Man shall be sudden as lightning. If this be understood of the fall of Jerusalem, since "the fall of Jerusalem was a true coming of the Son of Man in Judgment";<sup>2</sup> then the connection with what precedes is clear; but if the words be taken in their literal sense they suggest His final coming, and this "tends to obscure the true development of the discourse".<sup>2</sup>

However difficult may be the understanding of the discourse in all its parts the lessons to be learned are clear.

"The four moral keynotes are 'Beware!' and 'Watch!' and 'Endure!' and 'Pray!'"<sup>3</sup> The instruction given is for

The Lessons  
to be learned

<sup>1</sup> Edersheim.

<sup>2</sup> *New Commentary.*

<sup>3</sup> Farrar.

practical purposes, for the warning and teaching of the disciples and of the Church.

It has been shewn on a previous page that Christ was brought up on the Old Testament, and something has been said of His manner of using it—  
 Christ's use of the O.T. 'not as the scribes' (p. 61). The books from which He most often quotes are Deuteronomy, Isaiah, the Psalms and Daniel. As to the purpose for which, and the occasions on which He used it, Mr. H. G. Wood writes as follows: "Jesus found in the Old Testament the anticipation, if not the interpretation of His own experience, and to it He turned in the crisis of His life. The revelation at the baptism came to Him clothed in the words of Ps. 2 and Is. 42. With passages from Deuteronomy He met and foiled each temptation. In the light of the concluding chapters of Malachi He interpreted the significance of John the Baptist. The well-known prophecy of Zechariah may have suggested the triumphal entry into Jerusalem. In Isaiah and in Ps. 118 Jesus found the clue to the failure of His people to receive Him. Isaiah 53 probably sustained His conviction that His death would be a ransom for many. The language of Pss. expressed His last thought upon the Cross. The mind of the Christ was clearly at home in the Old Testament"<sup>1</sup> Christ often uses the language of the Old Testament without directly quoting from it. For example, the language used in Mt. 24<sup>29-31</sup> is that of Joel 2<sup>30, 31</sup>, Is. 24<sup>21</sup>, 34<sup>4</sup>, 11<sup>12</sup> and 27<sup>13</sup> and He quotes, not *verbatim* but as from a well-stored memory, and sometimes He combines two passages from two different books and quotes them as if they were one. As Mr. H. G. Wood says, speaking of His attitude towards the Law, "He took from the Old Testament all that accorded with His own life. The rest He ignored or treated as of temporary significance.

<sup>1</sup> Peake's Commentary.

He offended the wise and prudent because He never attempted to interpret or allegorise the Old Testament in harmony with His own views. Like a child, He assumed that the true meaning of the Old Testament coincided with His own intuitive reading of God's will and nature."

And as they drew nigh to Jerusalem to Bethphage and Bethany, Christ sent two of his disciples to the village near by for a colt of an ass\* which they would find tied to a door in the open street. To any questioners they were to say, The Lord hath need of him. They brought the colt to Jesus and cast their garments on him, and Jesus sat on him, and many spread garments on the way; and others, coming from Jerusalem, spread branches of palm trees. And all cried Hosanna; Blessed is he that cometh in the name of the Lord. And this was done that the prophecy might be fulfilled,\* Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt, the foal of an ass.

And when some Pharisees said to him, Master, rebuke thy disciples, he said, I tell you that if these shall hold their peace, the stones will cry out.

As he came nearer the city he wept over it, and sorrowfully predicted, The days shall come upon thee, when thine enemies shall cast a bank\* about thee, and compass thee round, and shall dash thee to the ground, and thy children with thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.\*

In the evening he entered into the temple, and looked round, and returned to Bethany with the twelve.

On the morrow, returning to Jerusalem, he saw a fig-tree with leaves\* but no fruit. And he said, No man eat fruit from thee henceforward for ever.

Entering into the temple Jesus again purged it of those that bought and sold, and he would not suffer that any man should carry a vessel\* through the temple, saying, Is it not written, My house shall be called a house of prayer for all nations? but ye have made it a den of robbers. And the chief priests sought to destroy him.

The  
Triumphal  
Entry.

Mk. 11<sup>1-11</sup>,  
Mt. 21<sup>1-11</sup>,  
Lk. 19<sup>28-40</sup>,  
Jn. 12<sup>12-20</sup>

Mt. 21<sup>9</sup>

Foretells  
the Fall of  
Jerusalem.  
Lk. 19<sup>41-44</sup>

Mk. 11<sup>11</sup>

The  
Barren Fig-  
tree.  
Mk. 11<sup>12-14</sup>,  
Mt. 21<sup>18-19</sup>

Cleanses  
the  
Temple.  
Mk. 11<sup>15-19</sup>,  
Mt. 21<sup>12, 13</sup>,  
Lk. 19<sup>45, 46</sup>

Children's  
Praise.  
*Mt.* 21<sup>14-17</sup>

And he healed the blind and the lame in the temple. And children in the temple cried, Hosanna to the son of David. And when the chief priests and scribes remonstrated, he said, Did ye never read, Out of the mouths of babes and sucklings, thou hast perfected praise ?\* And he returned to Bethany for the night.

Faith and  
Prayer.  
*Mk.* 11<sup>20-25</sup>

Returning next morning to Jerusalem, Peter called attention to the fig-tree, now withered away. Jesus said, Have faith in God, and doubt not, and ye shall remove mountains, and pray, believing ; and when ye pray, forgive, and ye shall be forgiven.

Christ's  
Authority.  
*Mk.* 11<sup>27-33</sup>

In the temple the chief priests and scribes ask Jesus by what authority he wrought and taught. He asked them, The baptism of John, was it from heaven, or from men ? They dared not answer lest they should either be accused of disbelief or should offend the people ; for all verily held John to be a prophet. And Jesus said, Neither tell I you by what authority I do these things.

Parable of  
the Two  
Sons.  
*Mt.* 21<sup>28-32</sup>

And Jesus narrated the parable of the two sons, one of whom said, I will not go work in the vineyard ; but afterward repented and went, the other said, I go, sir : and went not. The first son is likened to the publicans and harlots who believed John, the other to the scribes and Pharisees.

Of the  
Vineyard.  
*Mt.* 21<sup>33-45</sup>,  
*Mk.* 12<sup>1-12</sup>,  
*Lk.* 20<sup>8-13</sup>

In another parable, spoken to the chief priests and elders, he compared God to a householder who planted a vineyard and let it out to husbandmen—the Jews—and when God sent his servants, the prophets, for the fruits of the vineyard, the husbandmen beat one, killed another, and stoned another. When he next sent his son, they said, This is the heir ; come, let us kill him, and take his inheritance. The lord of the vineyard therefore, will come, and will miserably destroy those husbandmen, and will let out the vineyard to others. And Jesus said, Did ye never read, The stone which the builders rejected,\* the same was made the head of the corner ? Therefore, the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof ; and on whomsoever the stone shall fall, it will scatter him as dust. The Pharisees then sought to lay hold on Christ, but feared the multitudes, because they took him for a prophet.

The King's  
Marriage  
Feast.  
*Mt.* 22<sup>1-14</sup>

The kingdom of heaven is likened unto a king who made a marriage feast for his son. The invited guests made light of the invitation, and entreated shamefully and even killed the king's servants who called

them to the feast. The king was wroth and with his armies destroyed those murderers and burnt their city, and sent out to call other guests from the partings\* of the highways. To one of these who came without a wedding-garment,\* the king said, Friend, how camest thou in hither not having a wedding-garment? He was speechless. Then the king had him bound and cast into the outer darkness. For many are called, but few chosen.

Pharisees and Herodians ask, Is it lawful to give tribute unto Cæsar, or not? Jesus, knowing their hypocrisy, said, Why tempt ye me? Bring me a penny that I may see it. Then, pointing to the image and superscription\* on it, he said, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. They marvelled greatly.

Next, the Sadducees, who say that there is no resurrection, put to Jesus the question of seven brethren who successively married the same woman; In the resurrection whose wife shall she be of the seven? Jesus said, Ye know not the scriptures, nor the power of God. For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels in heaven. Have ye not read in the book of Moses, in the place concerning the bush,\* I am the God of Abraham, Isaac and Jacob.\* He is not the God of the dead but of the living.

A scribe asked, What commandment is the first of all. Jesus answers with texts taken from the Law,\* and the scribe said, Of a truth, Master, thou hast well said, there is one God, and to love him is much more than all whole burnt offerings and sacrifices. Jesus, seeing that he answered discreetly said, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Jesus asked, How say the scribes that Christ is the son of David when David in his psalm said, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet?

After saying to the multitudes and his disciples, The scribes and the Pharisees sit on Moses' seat\* : all things therefore whatsoever they bid you, these do and observe : but do not ye after their works, Jesus denounces them for making the Law too burdensome to be borne, for not observing it themselves, for their vanity in making broad their phylacteries,\* and enlarging the borders\* of their garments, for their

The Trap  
laid by  
Herodians.  
*Mk. 12<sup>13-17</sup>,  
Mt. 22<sup>15-22</sup>,  
Lk. 20<sup>20-26</sup>*

By the  
Sadducees.  
*Mk. 12<sup>18-27</sup>,  
Mt. 22<sup>23-33</sup>,  
Lk. 20<sup>27-40</sup>*

Question  
of a Scribe.  
*Mk. 12<sup>28-34</sup>,  
Mt. 22<sup>34-40</sup>*

Christ's  
Counter-  
Question.  
*Mk. 12<sup>35-37</sup>*

Denunci-  
ation of the  
Scribes and  
Pharisees.  
*Mt. 23<sup>1-39</sup>,  
Mk. 12<sup>38-40</sup>,  
Lk. 20<sup>45-47</sup>*

self-seeking and vanity, their love of chief seats and salutations, so opposed to Christ's own teaching in which he that is greatest shall be servant of the others, and the exalted shall be humbled, and the humble exalted.

Then he utters the seven woes\* against their hypocrisy in that they shut out the kingdom of heaven from others, compass sea and land to make one proselyte,\* split hairs in interpreting the law about oaths, carry to excess trifling obedience while leaving undone the weightier matters of the law, judgment and mercy and faith, attend to externals while full of extortion and excess within, are like whited sepulchres\* full of all uncleanness, hypocritically build the sepulchres of the prophets while acting as did their murderers. Upon you, says Jesus, shall come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah\* son of Barachiah, whom ye slew between the altar and the sanctuary.

And Jesus laments deeply over the repeated refusals of Jerusalem to be gathered under his wings; Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Jesus watches the people in the temple casting money into the treasury.\* And when a poor widow gives two mites\* or a farthing, he says to his disciples, This poor widow cast in more than all they which are casting into the treasury: of her want she did cast in all her living.

Certain Greeks\* who were worshipping at the feast said to Philip, Sir, we would see Jesus. Philip tells Andrew, and together they tell Jesus of this. Jesus prays to God for help in his coming trial, and a voice from heaven replies, I have both glorified my name, and will glorify it again. Jesus speaks of his death which will draw all men unto himself.

When Jesus left the temple for the last time, as he sat on the mount of Olives, he said to his disciples, Seest thou those great buildings? there shall not be left here one stone upon another, which shall not be thrown down. And Peter and James and John and Andrew ask him privately, Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the world? In reply to their questions Jesus bids them to beware of false Christs\* that will first appear, and warns them that there will be wars and rumours of wars, famines and earthquakes, that they themselves shall suffer much tribulation, and many will lose faith, and there will be false prophets\* leading many

The  
Widow's  
Mite.  
*Mk.* 12<sup>41-44</sup>,  
*Lk.* 21<sup>1-4</sup>

Certain  
Greeks  
come to  
Jesus.  
*Jn.* 12<sup>19-20</sup>

The Fall of  
Jerusalem  
and Second  
Coming.  
*Mt.* 24<sup>1-45</sup>,  
*Mk.* 13<sup>1-37</sup>,  
*Lk.* 21<sup>1-38</sup>



astray. But he that endureth to the end shall be saved. And before the end comes, this gospel shall be preached in the whole world for a testimony unto all the nations.

The fall of Jerusalem will be heralded by a time of great distress, and the abomination of desolation\* shall be seen standing in the holy place. Then must they flee. And except those days had been shortened,\* no flesh would have been saved. But the coming of the Son of man\* will be as sudden and as evident as lightning. Wheresoever the carcase is, there will the eagles\* be gathered together.

From this Jesus passes again to thoughts of the last day and the judgment, when the Son of man shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from one end of heaven to the other.

*Mr. 24<sup>29-31</sup>*

Returning to thoughts of the destruction of Jerusalem, he says, This generation shall not pass away\* till all these things be accomplished.

*Lk. 21<sup>32</sup>*

But the final coming of the Son of man will be without warning, as sudden as the flood in the days of Noah. Then shall two men be in the field ; one is taken, and one is left : two women shall be grinding at the mill ; one is taken, and one is left. Watch therefore : for ye know not on what day your Lord cometh.

This need for watchfulness is taught in Christ's next parable of the five wise and five foolish virgins. The picture is of an Oriental wedding. At midnight the bridegroom is ready for the bridesmaids to escort him to the house of the bride. But the five foolish virgins have no oil in their lamps. When they arrive they find the door shut ; the master of the feast knows them not.

Parable of  
the Ten  
Virgins.  
*Mr. 25<sup>1-12</sup>*

The parable of the talents, like the last, deals with the Church only, and illustrates the need for faithfulness in every one to whom any office has been entrusted in the Church. Both parables are addressed primarily to the Apostles, and both refer to the Second Coming of Christ. This parable resembles that of the pounds, but with this difference that the gifts, talents whether spiritual or natural, are given to each according to his ability. The rewards are proportioned to the faithfulness of the recipients of gifts.

Parable of  
the Talents.  
*Mr. 25<sup>14-30</sup>*

This last parable gives us a picture of the Day of Judgment, when the Son of man shall come in his glory, and all the angels with him, and he shall sit on the throne of his glory, and before him shall be

The Sheep  
and the  
Goats.  
*Mr. 25<sup>31-46</sup>*

gathered all the nations : and he shall separate the good from the evil, as a shepherd separates sheep from goats ; to the good the King shall say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ; but to the evil, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and all his angels. And these shall go away into eternal punishment, but the righteous into eternal life.

The  
Preparation.  
*Lk.* 22<sup>1, 2</sup>,  
*Mk.* 14<sup>1, 2</sup>

Now the feast of unleavened bread\* drew nigh, which is called the Passover. And the chief priests and scribes sought how they might put him to death ; for they feared the people.

*Mt.* 26<sup>14-16</sup>,  
*Mk.* 14<sup>10, 11</sup>,  
*Lk.* 22<sup>2-5</sup>

And the chief priests covenanted with Judas Iscariot and they weighed unto him thirty pieces\* of silver.

*Lk.* 22<sup>7-13</sup>,  
*Mt.* 26<sup>17-19</sup>,  
*Mk.* 14<sup>13-15</sup>

And Jesus sent Peter and John to make ready the passover. They were to enter the city and would meet a man bearing a pitcher of water. They were to follow him and to say to the goodman of the house to which he would go, The Master saith, Where is the guest-chamber where I shall eat the passover with my disciples ? And he will shew you a large upper room furnished : there make ready.

## THE EVENTS OF THE LAST WEEK

There is possibility of confusion in attempting to assign the events of the last week always to the correct day. Some of the difficulty is due to occasional obscurity or discrepancies in the Gospel narratives themselves, and some of it to the Jewish way of reckoning the days, e.g. Thursday began at sunset on Wednesday, and 'after two days' means 'the day after to-morrow', while the Roman method of reckoning (which is also used) was from midnight to midnight. We know that our Lord was crucified on Friday, the 14th Nisan, and if we reckon backwards from that date we get the following order and dates of events : Sunset of Saturday to sunset of Sunday, Palm Sunday, Nisan 9th, the Triumphal Entry into Jerusalem ; sunset of Sunday to sunset of

Passion  
Week

Monday, Nisan 10th, the second cleansing of the Temple ; sunset of Monday to sunset Tuesday, Nisan 11th, a day of questions, denunciation of the hypocrisy and tyranny of the Pharisees, the widow's mite, the Greeks, discourse on the fall of Jerusalem and the end of the world ; sunset Tuesday to sunset Wednesday, Nisan 12th, spent by Christ in seclusion at Bethany, Judas arranges to betray Him ; sunset Wednesday to sunset Thursday, Nisan 13th, the Last Supper or Paschal Meal ; sunset Thursday to Friday, Nisan 14th, the Agony, betrayal, trials and crucifixion.

Such is the order of events and such the dates generally approved. But there is still a difficulty to be explained.

The three Synoptists distinctly state that our Lord ate the *Passover* with His disciples on the eve of His Crucifixion. This statement agrees neither with the dates given above nor with the account given in the Fourth Gospel. The difficulty is usually explained as follows (1) The Fourth Gospel having been written later than the other three and its author being peculiarly well versed in what took place in Jerusalem, and especially in the Temple, and writing more fully than the Synoptists concerning the last days of our Lord on earth, may be taken as correcting errors in their accounts. (2) Although the Passover itself fell on Friday, and the Paschal lamb was being slain just about the same time as Christ was being crucified so that He could not possibly have celebrated the Passover with His disciples, yet the Passover and the Feast of Unleavened Bread were so closely connected by popular usage that the terms were sometimes used indifferently the one for the other. The Feast of Unleavened Bread lasted from Nisan 14-21 inclusive. (3) The Last Supper cannot have been the Passover proper, although the details of it follow rather closely those of the Passover (except that there is no mention of a Paschal lamb), and therefore we must conclude

The Paschal  
Meal

that the word Passover is used by the Synoptists meaning no more than a Passover-eve meal, or as it is sometimes called a *Quasi-Passover*. From other sources we learn that there was a custom among pious Jews of taking such a meal in company, called the *Kiddûsh* on the day before great feasts.

### THE PASSOVER RITUAL

For the purpose of comparison the usual ceremonies of the Passover are given, from which it will be seen that while the Last Supper resembled it in many respects, it differed from it in some of the most important.

A real  
Passover

1. The Passover feast took place in the evening, the company present, who must number at least ten, reclining on couches.
2. The President or Celebrant, usually the Master of the house, took a *first cup*, the 'cup of consecration', in his hand, pronounced the blessing and drank; the remainder of the company then drank the first cup.
3. Water was brought in and the company washed their hands. Possibly the washing of the Apostles' feet was the equivalent.
4. A table was brought in and set with unleavened bread, the Paschal lamb, herbs dipped in sauce and feast offerings.
5. The Celebrant pronounced another benediction and the company ate of the herbs, dipped in sauce, 'the sop'.
6. A question from the youngest member present elicited from the Celebrant the *Haggadah* or 'shewing forth' of the circumstances of the delivery from Egypt.

The second cup of wine was drunk and the first part of the *Hallel* (Pss. 113, 114) was sung.

7. Another washing of hands followed ; after another blessing two of the unleavened cakes were broken, distributed and eaten.
8. The flesh of the lamb was eaten, and the third cup, the Cup of Blessing, was filled and drunk.
9. After thanksgiving a fourth cup, the Cup of Joy, was filled and drunk, and the remainder of the *Hallel* (Pss. 115-118) was sung.
10. Occasionally a fifth cup was drunk and Pss. 120-128 were sung or repeated.

On the evening of Thursday Jesus sits down to his farewell supper with the apostles, saying, With desire I have desired to eat this passover with you before I suffer. He received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves : for, I will not drink henceforth of the fruit of the vine, until the kingdom of God\* shall come.

The First  
Cup.  
Lk. 22<sup>14-18</sup>,  
Mt. 26<sup>27-29</sup>,  
Mk. 14<sup>22-25</sup>

The disciples again contend among themselves which of them is to be accounted greatest.\* Jesus said, The Kings of the Gentiles have lordship over them ; and they that have authority over them are called Benefactors.\* But ye shall not be so. Take your example from me. I am in the midst of you as he that serveth. But ye have been with me in all my temptations ; ye shall eat and drink at my table in my kingdom ; and ye shall sit on thrones judging the twelve tribes of Israel.

The  
Disciples'  
Contention  
Lk. 22<sup>24-28</sup>

And, as if to enforce upon his disciples the lesson of humility, Jesus riseth from supper, and layeth aside his garments ; and he took a towel,\* and girded himself. And he began to wash his disciples' feet and to wipe them with the towel. Peter, with characteristic impetuosity remonstrates, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part in me. Simon Peter saith, Lord, not my feet only, but also my hands and my head. Jesus said, He that is bathed needeth not save to wash his feet, but is clean every

Lesson in  
Humility.  
Jn. 13<sup>3-14</sup>

whit : and ye are clean, but not all. For he knew him that should betray him. And then he told them that they should do to each other as he had done to them. But, said he, I speak not of you all : one that eateth my bread lifted up his heel\* against me.

The Traitor.  
*Mr.* 26<sup>21-25</sup>,  
*Mk.* 14<sup>17-21</sup>,  
*Lk.* 22<sup>21-25</sup>,  
*Jn.* 13<sup>21-30</sup>

And he said openly, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful and began to say to him every one, Is it I, Lord ? And he said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written of him ; but woe unto that man through whom the Son of man is betrayed ! good were it for that man, if he had not been born. Judas said, Is it I, Rabbi ? He saith unto him, Thou hast said.

John the  
 Beloved  
 Disciple.  
*Jn.* 13<sup>23-25</sup>

There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. At Simon Peter's request he asked, Lord who is it ? Jesus said, He it is for whom I shall dip the sop, and give it him. And he gave it to Judas, to whom also he said, That thou doest, do quickly. But the others knew not the meaning of the words. Satan entered into Judas and he went out straightway into the night. When he was gone Jesus said, Now is the Son of man glorified, and God is glorified in him. A new commandment I give unto you, that ye love one another, even as I have loved you. By this shall all men know that ye are my disciples.

The  
 Eucharist.  
*Lk.* 22<sup>19-20</sup>,  
*Mr.* 26<sup>26-27</sup>,  
*Mk.* 14<sup>22-24</sup>

And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you : this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant\* in my blood, even that which is poured out for you.

*Mr.* 26<sup>27-28</sup>

Drink ye all of it ; for this is my blood of the covenant, which is shed for many unto the remission of sins.

Jesus'  
 Warning.  
*Mr.* 26<sup>31-35</sup>,  
*Mk.* 14<sup>27-29</sup>

Jesus warns his disciples, All ye shall be offended in me this night ; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before you into Galilee. Peter declares that he will never be offended.

Peter's  
 Vehemence.  
*Lk.* 22<sup>31-34</sup>

Jesus says, Simon, Simon, behold Satan asked to have you, that he might sift you as wheat : but I have prayed for thee, that thy faith fail not : and do thou, when once thou hast turned again, stablish thy



brethren. Peter said, Lord, with thee I am ready to go both to prison and to death. And Jesus said, I tell thee Peter, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. Likewise said all the disciples.

*Mk. 14<sup>30-31</sup>*

And then Jesus speaks to them of his going away to prepare a place for them in his Father's house which hath many mansions,\* and he promises to give them a Comforter, that he may be with them, even the Spirit of truth. I will not leave you desolate. I come unto you. The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Arise let us be going. And when they had sung a hymn, they went out into the mount of Olives.

The  
Comforter.  
*Jn. 14<sup>1-21</sup>*

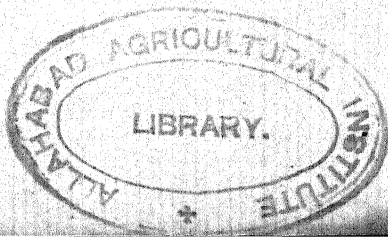
*Mt. 26<sup>30</sup>*

And then again Jesus speaks to his disciples of himself, and the Father, and of them and the future. I am the true vine, and my Father is the husbandman, and ye are the branches. Apart from me ye can do nothing. No longer do I call you servants : but I have called you friends. Ye did not choose me, but I chose you. If the world hateth you, ye know that it hated me before it hated you. If they persecuted me, they will also persecute you. But when the Comforter is come, he shall bear witness of me : and ye also bear witness, because ye have been with me from the beginning.

Jesus  
discourses  
with His  
Disciples  
and prays  
for them.  
*Jn. 15<sup>1</sup>, 17<sup>25</sup>*

They shall put you out of the synagogues\* : yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. Ye shall be sorrowful now, but your sorrow shall be turned into joy. I will see you again, and your heart shall rejoice. I leave the world and go unto the Father.

These things spake Jesus ; and lifting up his eyes unto heaven, he said, Father, the hour is come ; glorify thy Son, that the Son may glorify thee. I have accomplished the work which thou hast given me to do. I pray for those whom thou hast given me, Holy Father, keep them that they may be one, even as we are. And I pray for them also that believe on me through their word.





THE GARDEN OF GETHSEMANE.

## THE TRIALS AND CRUCIFIXION OF OUR LORD

### THE SO-CALLED TRIALS

It is difficult to harmonise the four accounts of our Lord's different trials and at the same time be sure of our accuracy. Events followed one another with great rapidity. The procedure, however, seems to have been as follows :

**The Jewish Trials** were :—

1. *Thursday night.* Before Annas, the Sadducean late high-priest, a man of great wealth and influence. No account is given of what passed before him. This examination is mentioned only in *John*.  
Peter denies Christ for the first time.

2. *Before Caiaphas*, the high priest, who first privately questioned Jesus about His disciples and His teaching. On this occasion Jesus was struck by an officer. This was a preliminary enquiry which filled up the interval until certain members of the Sanhedrin had time to assemble.

Peter denies Christ a second time.

NOTE. 1 and 2 appear in *John* as one trial. Neither is given in *Matthew*, *Mark*, or *Luke*.

3. *Before the Sanhedrin*, hastily summoned and irregularly held by night in the high priest's palace. The charge was of blasphemy, saying that He would destroy the Temple and build it in three days. No satisfactory witnesses are found, and the high priest adjures Christ to say if He be the Christ, the Son of God. Jesus admits this; whereupon, 'they all condemned him to be worthy of death.'

Peter denies Christ a third time.

NOTE. 2 and 3 are often regarded as a single trial.

4. *Good Friday*. In the early morning a full meeting of the Sanhedrin assembles to confirm the proceedings of the less formal meeting and to devise how best it might be carried into effect. The result was to bind Jesus and hand Him over to Pilate.

**The Three Stages of the Roman Trial** were as follows :

5. *Before Pilate*. This took place in the Prætorium, the quarter occupied by the Roman governor. The charge now became threefold. (i) He had perverted the nation, and (ii) forbade to give tribute to Cæsar (sedition), (iii) He called Himself Christ, the King (high treason). Pilate could find no fault in Him, but learning that He was a Galilæan, and therefore belonged to Herod's jurisdiction, he sent Him to Herod.

6. *Before Herod*, probably in Herod's Palace in Jerusalem, the old Maccabæan Palace. To Herod's questioning Jesus refused to answer. The chief priests and scribes continued vehemently to accuse Him. Herod set Him at nought and mocked Him and sent Him back to Pilate.

NOTE. There seems to have been no pretence of trial before Herod who attempted merely to satisfy his curiosity.

7. *Before Pilate a second time*. Popular clamour, instigated, no doubt, by the Sanhedrists, compels the Governor at last to hand over Jesus to the Jews, with the words, 'See ye to it' (Mt. 27<sup>24</sup>).

NOTE. Of all these examinations only one, viz. 5 with its continuation in 7 appears to have been a real trial in the legal sense, and the third charge the only serious one.

### THE SEVEN WORDS FROM THE CROSS

1. Father forgive them. Lk. 23<sup>34</sup>.
2. To-day shalt thou be with me in Paradise. Lk. 23<sup>43</sup>.
3. Woman, behold, thy son ! . . . . Behold, thy mother.  
Jn. 19<sup>26</sup>, 27.
4. My God, my God, why hast thou forsaken me ? Mt.  
27<sup>46</sup>, Mk. 15<sup>34</sup>.
5. I thirst. Jn. 19<sup>28</sup>.
6. It is finished. Jn. 19<sup>30</sup>.
7. Father, into thy hands I commend my spirit. Lk. 23<sup>46</sup>.

Gethsemane.

Mk. 14<sup>32-40</sup>,

Mt. 26<sup>38-46</sup>,

Jn. 18<sup>1</sup>,

Lk. 22<sup>40-41</sup>

After the supper and the succeeding discourse Jesus with his disciples crossed the brook Kidron\* to a place named Gethsemane where was a garden. And he said to them, Sit ye here, while I pray. And he taketh Peter and James and John, and began to be sore troubled. And

he saith unto them, My soul is exceeding sorrowful even unto death : abide ye here and watch. And he prayed that if it were possible, the cup of suffering might pass from him. Howbeit, not what I will, but what thou wilt. And he came and found them sleeping, and he said to Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch and pray that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak. And this he did three times, and the third time there appeared an angel from heaven strengthening him. And being in an agony he prayed more earnestly. Finding them asleep the third time, he said, Sleep on now, and take your rest : it is enough ; the hour is come : Arise, let us be going : behold he that betrayeth me is at hand.

*Lk. 22<sup>42</sup>. "*

Then Judas, having received the band of soldiers,\* and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus said to them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.

*The Arrest.  
Jn. 18<sup>3-5</sup>.  
10, 11,  
Lk. 22<sup>47-53</sup>.  
Mt. 26<sup>48-55</sup>.  
Mk. 14<sup>43-49</sup>.*

And Judas came to Jesus, and said, Hail, Rabbi ; and kissed him, this being the signal agreed upon. And Jesus said, Friend, do that for which thou art come. And the disciples asked, saying, Lord, shall we smite with the sword? And Peter, having a sword, drew it and struck Malchus, the high priest's servant, and cut off his right ear. But Jesus said, Put up the sword into the sheath : for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and he shall give me more than twelve legions of angels? How then should the scriptures be fulfilled? And he touched Malchus' ear and healed him. And he said to those who were come against him, Are ye come out, as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me : but this is your hour and the power of darkness. And they all left him and fled.

And a certain young man\* followed with him, having a linen cloth about him over his naked body : and they lay hold on him ; but he left the linen cloth, and fled naked.

*Mk. 14<sup>51-52</sup>*

Jesus was seized and bound and led by the band and the chief captain, and officers of the Jews, to Annas, father-in-law to Caiaphas, the high priest. Peter followed, with another disciple\* who was known to the high priest and who obtained admission for them both. A maid that kept the door of the court said to Peter, Art thou also one of this man's

*Trial before  
Annas and  
Caiaphas.  
Jn. 18<sup>12-24</sup>*

*Mk. 14<sup>55</sup>* disciples? He saith, I am not. And he went out to the porch, where the officers and servants were warming themselves; and the cock crew.

The high priest\* asked Jesus of his disciples and of his teaching. Jesus says, I have spoken openly to the world, in synagogues and in the temple, Ask them that have heard me. One of the officers struck him with his hand, saying, Answerest thou the high priest thus? *Mk. 14<sup>55-56</sup>* Annas then sent him bound to Caiaphas the high priest. And with the high priest were chief priests and elders and the scribes—an informal meeting of the Sanhedrin—who sought witness against him; and found it not.

Peter's 2nd  
and 3rd  
denial.  
*Mk. 14<sup>69-71</sup>,  
Mt. 26<sup>69-71</sup>,  
Lk. 22<sup>58-60</sup>*

Meanwhile the maid, speaking of Peter, said to them that stood by, This is one of them. But Peter denied, and said, I am not. After a little while, they that stood by said, Of a truth thou art one of them; for thou art a Galilean.\* And a kinsman of Malchus said, Did not I see thee in the garden with him? But he began to curse and to swear, I know not the man of whom ye speak. And the cock crew a second time. And the Lord turned, and looked upon Peter. Peter remembering the Lord's words, went out and wept bitterly. *Lk. 22<sup>60</sup>*

*Mt. 26<sup>74</sup>*

Before the  
full  
Sanhedrin.  
*Lk. 22<sup>66-70</sup>,  
Mt. 26<sup>67-68</sup>*

And as soon as it was day, Jesus was brought before a full meeting of the council, and was asked, Art thou the Christ? He said to them, If I tell you, ye will not believe. But from henceforth shall the Son of man be seated at the right hand of the power of God. And when asked, Art thou then the Son of God? He said to them, Ye say that I am.\* Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? Ye have heard the blasphemy: what think ye? They said, He is worthy of death. Then they did spit in his face and buffet him: and some smote him with the palms of their hands, saying, Prophecy unto us, thou Christ: who is it that struck thee? And they bound him and led him away, and delivered him up to Pilate, the governor. *Mt. 26<sup>68-69</sup>*

Remorse of  
Judas.  
*Mt. 27<sup>3-10</sup>*

Judas, being now filled with remorse, brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. They said, What is that to us? see thou to it. And he cast down the pieces of silver into the sanctuary, and went away and hanged himself. And because it was not lawful to put into the treasury the price of blood, the chief priests bought with it the potter's field\* to bury strangers in, thus fulfilling a prophecy of Jeremiah.\*



Jesus is brought before Pilate, who asks the accusers what accusation they bring against him. They answer vaguely that he is an evil-doer. But when Pilate bids them take him, and judge him according to their own law, they say, It is not lawful\* for us to put any man to death. And they accuse him more definitely, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king. Pilate says, Art thou the King of the Jews? Jesus answered, Thou sayest.\* But he qualified his admission, adding, My kingdom is not of this world : if it were then would my servants fight, that I should not be delivered to the Jews. To bear witness unto the truth am I come into the world. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And then he said, I find no fault in this man. But they were the more urgent, saying He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee, even unto this place. Pilate, hearing that Jesus was a Galilæan and of Herod's jurisdiction, sent him to Herod, who himself also was at Jerusalem.\*

Trial before  
Pilate.  
7n. 18<sup>28-31</sup>,  
Lk. 23<sup>2-7</sup>

Herod was exceeding glad to see Jesus, for he had heard concerning him ; and he hoped to see some miracle done by him. But when Jesus maintained a dignified silence in the face of his many questions, Herod with his soldiers mocked Jesus and arrayed him in gorgeous apparel and sent him back to Pilate. And Herod and Pilate became friends that day, having before been at enmity.

Jesus  
before  
Herod.  
Lk. 23<sup>8-11</sup>

Pilate now proposes to chastise Jesus and release him : for the governor was wont to release at the feast one prisoner at the choice of the people. And as he sat on the judgment seat a message came to Pilate from his wife, saying, Have thou nothing to do with this righteous man : for I have suffered many things this day in a dream because of him.

Before  
Pilate  
again.  
Mt. 27<sup>11-28</sup>

But the chief priests and elders persuaded the people to ask for the release of Barabbas,\* a notable prisoner who had led an insurrection in the city, and that they should destroy Jesus. The people therefore asked for the release of Barabbas, and when Pilate asked what he should do with Jesus which is called Christ, they said, Let him be crucified ! Pilate then took water and washed his hands, and said, I am innocent of the blood of this righteous man : see ye to it. And all the people answered and said, His blood be on us and on our children.

Lk. 23<sup>18-19</sup>,  
Mk. 15<sup>6-15</sup>

Jesus  
scourged  
and handed  
over to the  
Jews.  
*Jn.* 19<sup>1-16</sup>

Pilate then scourged Jesus, and soldiers put a crown of thorns on his head, and arrayed him in a purple garment, and said, Hail, King of the Jews ! and struck him. Pilate makes another attempt to persuade the people to release him, but chief priests and officers\* again cry out, Crucify him ! crucify him ! Pilate then says, Take him yourselves and crucify him : I find no crime in him. They say, By our law he ought to die, because he made himself the Son of God. Pilate was afraid, and questioned Jesus, and sought again to release him, but the Jews cried out, If thou release this man, thou art not Cæsar's friend :\* every one that maketh himself a king speaketh against Cæsar. Now it was about the sixth hour,\* and the preparation of the passover, when Pilate said to the Jews, Behold, your King ! Shall I crucify your King ? The chief priests answered, We have no king but Cæsar.

*Mt.* 26<sup>26</sup>,  
*Lk.* 23<sup>24-25</sup>

And Pilate willing to content the people, released Barabbas, and delivered Jesus to be crucified.

Calvary  
and Cruci-  
fixion.  
*Lk.* 23<sup>26-42</sup>,  
*Mt.* 27<sup>32-44</sup>,  
*Mk.* 15<sup>21-22</sup>

They led him away, and compelled one Simon of Cyrene,\* father of Alexander and Rufus, to carry the cross. There followed him a great multitude of people and of women bewailing and lamenting, Jesus turned to them and said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children, for the days are coming,\* in which they shall say to the mountains, Fall on us ; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry ?\*

And when they came to the place called The Skull,\* they crucified him, and two malefactors, one on either side. And Jesus said, Father, forgive them ; for they know not what they do. And they parted his garments among them, casting lots. And the rulers scoffed at him, saying, He saved others ; let him save himself, if this is the Christ of God, his chosen. And the soldiers also mocked him, offering him vinegar, and said, If thou art the King of the Jews, save thyself. And there was a superscription over him, THIS IS THE KING OF THE JEWS.

And one of the malefactors railed on him, saying, Art not thou the Christ ? save thyself and us. But the other rebuked him, saying, Dost thou not even fear God, seeing thou art in the same condemnation ? And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

Standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene and John, the beloved disciple. Jesus said to his mother, Woman, behold thy son ! and to the disciple, Behold, thy mother ! And John took her unto his own house. *Jn. 19<sup>25-27</sup>*

Now from the sixth hour there was darkness over all the land until the ninth hour. And at about the ninth hour Jesus cried with a loud voice, Eli, Eli, lama sabachthani ? that is, My God, my God, why hast thou forsaken me ? And some of them that stood there said, This man calleth Elijah, and some said, Let be ; let us see whether Elijah cometh to save him. *Mt. 27<sup>45-47</sup>*

After this Jesus said, I thirst : so they put a sponge full of vinegar upon hyssop,\* and brought it to his mouth, and Jesus cried with a loud voice, and said, Father, into thy hands I commend my spirit : and having said this he gave up the ghost. *Jn. 19<sup>28-30</sup>*  
*Lk. 23<sup>46</sup>*

And behold, the veil\* of the temple was rent in twain from the top to the bottom ; and the earth did quake ; and the rocks were rent ; and the tombs were opened : and many bodies of the saints were raised, and appeared in the city unto many. Then the centurion\* feared exceedingly and said, Truly this was the Son of God. And many women beheld from afar ; among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee. *Signs and Portents.*  
*Mt. 27<sup>51-54</sup>*  
*Mk. 15<sup>41</sup>*  
*Lk. 23<sup>41-45</sup>*

Because it was the Preparation (and the day of that sabbath was a high day\*) the Jews asked that the legs of the crucified might be broken, and the bodies removed from the cross. Jesus, being already dead, they brake not his legs, but one of the soldiers with a spear pierced his side, and straightway there came out blood and water, fulfilling prophecy. And he that hath seen this hath borne witness, and his witness is true : and he knoweth that he saith true, that ye also may believe. For by all these things the scripture was fulfilled.\* *Jn. 19<sup>31-37</sup>*

And Joseph of Arimathæa, a councillor of honourable estate, who had not consented to the counsel and deed of the Sanhedrin, and who was a secret disciple of Jesus, himself also looking for the kingdom of God, boldly went unto Pilate, and asked for the body of Jesus. Pilate, marvelling that he was already dead, granted the corpse to Joseph, who bought a linen cloth, and wound him in it, and took away the body. *The Entombment.*  
*Mt. 19<sup>42-44</sup>*  
*Mt. 27<sup>57-60</sup>*  
*Lk. 23<sup>50-56</sup>*  
*Jn. 19<sup>38-42</sup>*

And Nicodemus also came, bringing a mixture of myrrh and aloes,\* about a hundred pound weight. The body was then wrapped in the cloth, with the spices, and laid in a new tomb in the garden of Gethsemane, near to the place of crucifixion, because of the Jews' Preparation. And a great stone was rolled to the door of the tomb.

Lk. 23<sup>55</sup>, <sup>56</sup>

And the women from Galilee followed after, and beheld the tomb, and how his body was laid, and they prepared spices and ointments. And on the sabbath they rested according to the commandment.

Mt. 27<sup>62-66</sup>

On the morrow, that is the day after the Preparation,\* the chief priests and the Pharisees went to Pilate, and said, Sir, we remember that that deceiver said, while he was yet alive, After three days\* I rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come and steal him away, and say, He is risen from the dead. Pilate said, Ye have a guard: go your way, make it as sure as ye can. So they went, and sealed the stone, the guard being with them.

## THE APPEARANCES OF OUR LORD AFTER HIS RESURRECTION

The remaining part of the narrative of the life of Christ is mainly concerned with the appearances of our Lord after His Resurrection. No one of the appearances is recounted by all the Evangelists, though several of them are by more than one. They have been preserved for us in scattered notices, which do not always agree in the details. It has been suggested that the different writers reveal in their accounts of the post-resurrection appearances their differences of purpose, that St. Matthew dwells chiefly on the majesty and glory of the Resurrection; St. Mark insists on it as a *fact*, St. Luke as a *spiritual necessity*, St. John as a *touchstone of character*. An attempt is made below to give a list of the appearances in their order. But it is impossible to be certain of accuracy in the fitting in of the different Gospel narratives.

1. To Mary Magdalene at the Tomb. Mk. 16<sup>9, 10</sup>.  
*Woman, why weepest thou? whom seekest thou?*  
*Touch me not.* Jn. 20<sup>15-17</sup>.
2. To the women returning home.  
*All hail. Fear not: go tell thy brethren that they depart into Galilee, and there shall they see me.* Mt. 28<sup>9</sup>.
3. To the two disciples going to Emmaus. Mk. 16<sup>12</sup>, Lk. 24<sup>13-31</sup>.  
*He interpreted to them in all the scriptures the things concerning himself.*
4. To Peter, in Jerusalem. Lk. 24<sup>34</sup>, and see 1 Cor. 15<sup>5</sup>.
5. To ten apostles in the upper room in Jerusalem.  
*Peace be unto you. Why are ye troubled? Thus it is written, that the Christ should suffer, and rise again from the dead the third day.* Lk. 24<sup>36-49</sup>.  
*As the Father hath sent me, even so send I you. Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them, etc.* Jn. 20<sup>19-23</sup>.
6. To the eleven apostles in the upper room.  
*Go ye into all the world, and preach the gospel to the whole creation.* Mk. 16<sup>14-18</sup>.  
*Peace be unto you. And to Thomas, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.* Jn. 20<sup>26-29</sup>.
7. To seven disciples at the Sea of Tiberias.  
*Children, have ye aught to eat? Cast the net on the right side of the boat and ye shall find.* Jn. 21<sup>1-14</sup>.
8. To eleven apostles on a mountain in Galilee.  
*All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, etc. Lo, I am with you alway, even unto the end of the world.* Mt. 28<sup>18-20</sup>.

9. To above five hundred brethren at once. 1 Cor. 15<sup>6</sup>.
10. To James. 1 Cor. 15<sup>7</sup>.
11. To Paul. 1 Cor. 15<sup>8</sup>.
12. To all the apostles at Bethany. The Ascension. Mk. 16<sup>19</sup>, Lk. 24<sup>50, 51</sup>, Ac. 1<sup>9</sup>.

### ANGELS IN THE GOSPELS : CHRIST'S TEACHING

Much might be written of the heavenly hosts, their creation, number, names, and nature, ' thrones, dominions, virtues, principedoms, powers ', if we went for our information to Rabbinical literature, or even to the Old Testament. The teaching of the New Testament, however, on the subject of angels, important though it be, is much slighter and less definite. It is less materialistic than that of the Rabbis : and in this respect also it shows an advance upon that of the Old Testament. A number of representative quotations is given below, from which certain conclusions are drawn.

When angels are seen by mortals they appear always as men, and very often as messengers. Gabriel is the only named angel in the Gospels.

*There appeared unto him (Zacharias) an angel of the Lord standing on the right side of the altar of incense. Lk. 1<sup>11</sup>.*

*The angel answering said unto him, I am Gabriel, that stand in the presence of God. Lk. 1<sup>19</sup>.*

*The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin, etc. Lk. 1<sup>26</sup>.*

*And the angel answered and said unto her, The Holy Ghost shall come upon thee, etc. Lk. 1<sup>35</sup>.*

Sometimes the appearance of an angel strikes terror into those to whom he appears.

*And the angel of the Lord stood by them (the shepherds),*



*and the glory of the Lord shone round about them : and they were sore afraid. And the angel said, etc. Lk. 2<sup>9</sup>, 10, 13, 15.*

So it was when an angel of the Lord appeared to the watchers at the tomb who *for fear of him did quake, and became as dead men. Mt. 28<sup>4</sup>.*

■ Sometimes the appearance of the angel is accompanied by the Shekinah radiance, the Glory of the Lord referred to above, denoting the presence of God. So perhaps we must understand the 'dazzling apparel' of the two men who appeared to the ministering women at the tomb, Lk. 24<sup>4</sup> *cf.* also Jn. 20<sup>12</sup>, and such was the cloud at the Transfiguration, Mt. 17<sup>5</sup>, Mk. 9<sup>7</sup>, Lk. 9<sup>34</sup>.

Sometimes the angel appears in a dream, as to Joseph more than once, telling him to accept Mary, Mt. 1<sup>20</sup>, 2<sup>1</sup>, to flee into Egypt, Mt. 2<sup>13</sup>, and again to return to the land of Israel, Mt. 2<sup>20</sup>, and to avoid Judæa, Mt. 2<sup>22</sup>, though here no angel is mentioned, nor in Mt. 2<sup>12</sup> or 27<sup>19</sup>.

Angels are God's ministers in various capacities. Thus they are the bearers of sustenance, bodily and mental. *The devil leaveth him : and behold, angels came and ministered unto him, Mk. 1<sup>13</sup>, Mt. 4<sup>11</sup>.* See also Mt. 4<sup>6</sup> and Lk. 4<sup>10</sup>, 11. *And there appeared unto him (in Gethsemane) an angel from heaven, strengthening him, Lk. 22<sup>43</sup>.* Lazarus was carried by angels into heaven, Lk. 16<sup>22</sup>.

One of the principal functions of angels is to sing and praise God. *Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, etc., Lk. 2<sup>13</sup>, 14.*

Frequently they are represented as judges, or judicial ministers of God ; *He that denieth me in the presence of men shall be denied in the presence of the angels of God, Lk. 12<sup>9</sup>* where they appear as judges before whom the Son of Man gives evidence. *The Son of Man shall come in the glory of his Father with his angels ; and then shall he render unto every man according to his deeds, Mt. 16<sup>27</sup>.* *And he shall send forth his*

angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, Mt. 24<sup>31</sup>, Mk. 13<sup>27</sup>. See also Mk. 8<sup>38</sup>. In the Parable of the Tares, the reapers are the angels, Mt. 13<sup>39, 41</sup>, and in that of the draw-net, *The angels shall come forth, and sever the wicked from among the righteous*, Mt. 13<sup>49</sup>; and again in that of the Sheep and the Goats, *When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory*, Mt. 25<sup>31</sup>.

Angels neither marry nor are given in marriage, Mk. 12<sup>25</sup>. They are deathless, Lk. 20<sup>36</sup>. Their knowledge is considerable, but not all-embracing, *But of that day (the end of the world) and hour knoweth no man, not even the angels of heaven*, Mt. 24<sup>36</sup>, Mk. 13<sup>32</sup>; but they have knowledge of what takes place in the hearts of men, *There is joy in the presence of the angels of God over one sinner that repenteth*, Lk. 15<sup>10</sup>.

Although our Lord speaks frequently of angels, He makes no reference to any hierarchies among them. And we cannot always be sure whether what He says is to be taken literally or symbolically, e.g. in *I beheld Satan fallen as lightning from heaven*, Lk. 10<sup>18</sup>, and, *Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?* Mt. 26<sup>53</sup>. And yet some angels seem to enjoy greater privileges than others, *See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven*, Mt. 18<sup>10</sup>, and we have seen that Gabriel is one that stands in the presence of God. These are the angels of the Presence. With the Jews the chiefest of the angels were those with the greatest knowledge. With Christ the distinction is one of love.

There are bad angels as well as good, *Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels*, Mt. 25<sup>41</sup>.

Very early on the first day of the week, our Easter Day, cometh Mary Magdalene to the tomb and seeth the stone taken away. She at once runs to tell Simon Peter and John, saying, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter and John therefore ran toward the tomb. They ran both together : and the other disciple outran Peter yet entered he not in. And Peter\* following him entered into the tomb and saw the linen cloths lying and, in a place by itself, the napkin that was upon his head. Then John also entered, and he saw and believed. For as yet they knew not the scripture, that Christ must rise again from the dead. And they returned both into the city.

Appearance  
to Mary  
Magdalene.  
*Jn.* 20<sup>1-18</sup>,  
*Mk.* 16<sup>9</sup>,  
*Lk.* 24<sup>10</sup>

\* But Mary still stood and wept at the tomb. And looking in she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. They say unto her, Woman, why weepest thou ? She saith to them, Because they have taken away my Lord, and I know not where they have laid him. And turning back, she beheld Jesus himself standing, who said to her, Woman, why weepest thou ? Whom seekest thou ? She, supposing him to be the gardener, saith, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to her, Mary. At once now she knows him, and saith unto him in Hebrew, Rabboni. Jesus saith to her, Touch me not : for I am not yet ascended unto my Father : but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord ; and how that he had said these things unto her.

Later on the same day Mary Magdalene and the other Mary, Salome and Joanna\* came to the sepulchre. And behold, there was a great earthquake ; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow. And they did quake with fear. But the angel said, Fear not ye, for I know that ye seek Jesus, which hath been crucified. He is not here ; for he is risen, even as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead ; and lo, he goeth before you into Galilee ; there shall ye see him ; lo, I have told you. And as they ran to tell the disciples, Jesus met them, saying, All hail. And when they worshipped him, he said, Fear not ; go tell my

Appearance  
to the  
Ministering  
Women.  
*Mt.* 28<sup>1-10</sup>,  
*Mk.* 16<sup>1-8</sup>,  
*Lk.* 24<sup>1-10</sup>

brethren that they depart into Galilee, and there shall they see me.

Bribing the  
Guard.  
*Mt.* 28<sup>11-15</sup>

While they were going, some of the guard went and told the chief priests all that had come to pass. These called together the council, and then they gave large money to the soldiers,\* saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. This they did: and this story was spread abroad among the Jews and continueth until this day.

The  
Journey to  
Emmaus.  
*Lk.* 24<sup>13-35</sup>

On the same day two disciples were going to a village named Emmaus, which was threescore furlongs\* from Jerusalem. And as they communed with each other sorrowfully of all these things which had happened, Jesus himself drew near and went with them. But their eyes were holden, that they should not know him. And he said What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. One of them, named Cleopas, said, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass in these days? He said, What things? They said, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people, and how he has been condemned and crucified by the chief priests and our rulers. But we hoped that it was he which should redeem Israel.\* Yea, and beside all this, it is now the third day since these things came to pass. And they told him of the empty tomb and the vision of angels, which said that he was alive. But Jesus himself had not been seen. Then Jesus said to them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer all these things, and to enter into his glory? And he expounded to them in all the scriptures the things concerning himself, beginning from Moses and from all the prophets.\* And in the evening, coming near the village, they constrained him to abide with them. And when he had sat down with them, and broken bread, and blessed it, and given to them, their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and told the eleven and them that were with them, saying, The Lord is risen indeed, and hath

appeared to Simon, and how he was known of them in the breaking of the bread.

And as they spoke, he himself stood in the midst of them and said, Peace be unto you. But they were terrified and supposed that they beheld a spirit. And he said, Why are ye troubled? See my hands and my feet. And he took a piece of broiled fish and did eat before them. And he said again, Peace be unto you : as the Father hath sent me, even so send I you. And when he said this, he breathed on them, and saith, Receive ye the Holy Ghost : whose soever sins ye forgive, they are forgiven unto them ; whose soever sins ye retain, they are retained.

Appearance  
to ten  
Disciples.  
*Lk.* 24<sup>36-43</sup>,  
*Jn.* 20<sup>19-23</sup>

And he showed them how that all that was written of him in the Old Testament must needs be fulfilled, that the Christ should suffer and rise again from the dead the third day ; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.\* Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you : but tarry ye in the city, until ye be clothed with power from on high.

*Lk.* 24<sup>44-49</sup>

But Thomas, who was not with them when Jesus came, said, Except I shall see, and put my finger into the print of the nails and my hand into his side, I will not believe.

Thomas  
called  
Didymus.

And eight days later Jesus appeared again to them, when Thomas was with them. And he bade Thomas put his finger into his hands and his hands into his side, and said, Be not faithless but believing. Thomas said, My Lord and my God. Jesus said, Because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.

Appearance  
to the  
Eleven.  
*Jn.* 20<sup>24-29</sup>

After upbraiding them with their unbelief and hardness of heart, he said, Go ye into all the world,\* and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved ; but he that disbelieveth shall be condemned. And he told them what signs should follow them that believe.

*Mk.* 16<sup>14-18</sup>

After this Jesus appeared to certain disciples at the sea of Tiberias. They were Simon Peter, and Thomas, and Nathaniel, and James and John and two others. They had fished all night and caught nothing. In the morning Jesus stood on the beach unrecognised, He said, Children, have ye ought to eat ? They answered, No. He said, Cast

Appearance  
to Seven  
Disciples.  
*Jn.* 21<sup>1-24</sup>

the net on the right side of the boat, and ye shall find. And they made a great catch of fishes. Then John said to Peter, It is the Lord. And Peter at once cast himself into the sea. And when they got to land they made a fire of coals,\* and did all break their fast. After this Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He said unto him, Feed my lambs. And these words question and answer, were said three times, and then Jesus said, Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This he spake, signifying by what death\* he should glorify God. And, still speaking to Peter, he said of John, If I will that he tarry till I come, what is that to thee? follow thou me. This saying was wrongly understood by the brethren to mean that that disciple should not die.

The writer of the Gospel adds, This is the disciple\* which beareth witness of these things, and wrote these things: and we know that his witness is true.

Appearance  
in Galilee.  
Mt. 28<sup>16-20</sup>

Our Lord next appeared to the eleven on a mountain in Galilee, where he had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus said, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always even unto the end of the world.

The  
Ascension.  
Lk. 24<sup>46-49</sup>,  
See also  
Ac. 1<sup>9-11</sup>

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple blessing God.



## NOTES

### PAGE

- 21 THREE OR FOUR YEARS, i.e. placing the Nativity of Christ at 8-7 B.C. See the Chronology of the Gospels, p. 200.
- " THE COURSE OF ABIJAH. The priests were divided into twenty-four sets or courses, each course officiating for a week in turn. This arrangement was made by David. Abijah's was the eighth course. Each course was on duty in the Temple twice a year.
- " THE HOUR OF INCENSE. To burn incense was the highest priestly duty assigned by lot. This could never fall to the same priest twice in his life. The 'hour of incense' was at the morning and evening sacrifice.
- " FILLED WITH THE HOLY GHOST, or Holy Spirit, 'the divine exaltation of spiritual fervour.' In *Luke* the gift of the Holy Spirit is bestowed on John the Baptist (<sup>1<sup>13</sup></sup>), Mary, the mother of Jesus (<sup>1<sup>35</sup></sup>), Elizabeth (<sup>1<sup>41</sup></sup>), Zaccharias (<sup>1<sup>67</sup></sup>), Simeon (<sup>2<sup>25</sup></sup>).
- 22 IMMANUEL, which is, being interpreted, God with us.
- " THE HILL COUNTRY OF JUDAH, 'Ain Karin, a few miles west of Jerusalem, in a beautiful valley of the hill country, is the traditional scene.' About eighty miles from Nazareth.
- " A TABLET. A small wooden tablet smeared with wax and written upon with an iron stylus.
- " A HORN OF SALVATION. A metaphor of power among pastoral people. The strength of an ox is in its horns. Hence the phrase — 'a mighty salvation.'
- 23 THE DESERTS, the wild barren region on the slope of the hill country of Judæa down to the Dead Sea.
- " QUIRINIUS. The year of Christ's nativity cannot be fixed with absolute certainty, but there is good reason for believing that it was 8 B.C. Periodic enrolments took place in Egypt, and probably in Syria and Judæa every fourteen years. Quirinius held office (with Saturninus) as *legatus Augusti* in Syria in 6 B.C. He held office again in A.D. 6 when a second enrolment was made. The first enrolment or census will have been delayed two years owing to Herod's adoption of the tribal instead of the Roman system.
- " ALL THE WORLD, i.e. the Roman Empire. See p. 7.
- 24 THE GLORY OF THE LORD, the Shekinah, the supernatural light accompanying the presence of God.
- G \*

- 24 THE JEWISH LAW. All due ceremonies are performed, circumcision after 8 days and the two-fold rite of purification and presentation when he is a month old. The sacrifice (Lk. 2<sup>24</sup>) at the presentation was to redeem the child, since the first-born son was sanctified to the Lord.
- „ THE CONSOLATION OF ISRAEL = the days of the Messiah.
- „ WISE MEN, *Magi* from the East ; priest-sages, probably from Arabia between which country and Palestine there was close intercourse. "The homage of the Magi to the Infant Messiah is less a fulfilment of prophecy than itself a prophecy." They are the representatives of the Gentile world ; their homage is the first acknowledgment of Christ by the Gentiles, their offerings symbolic of the world's tribute. In *Acts* the same word *Magus* is applied to a sorcerer (Ac. 13<sup>6</sup> and see 8<sup>9</sup>).
- 25 RACHEL WEeping FOR HER CHILDREN. St. Matthew sees in the murder of 'the Innocents' the fulfilment of Rachel's lament (Jer. 31<sup>15</sup>), who died and was buried in Ramah, over her children, the men of Benjamin, as the captive Israelites are led away to Babylon (see p. 240).
- „ FEAST OF THE PASSOVER. See p. 29. The Passover was the most important and the most obligatory of the three great Jewish festivals.
- „ THE LEARNED DOCTORS. Members of the Sanhedrin, eminent teachers of the law and students who held public discussions and gave instruction to the people assembled in the synagogue attached to the Temple.
- 40 BETHANY. The site of Bethany is not known, Edersheim identifies it with Bethabara.
- „ FULFIL ALL RIGHTEOUSNESS. Until the new revelation is made all Divine ordinances must be fulfilled. The baptism by John was a temporary necessity.
- 44 TWO OF HIS DISCIPLES. One of these was Andrew (v. 40) ; and it is not improbable that the other was John.
- „ NATHANIEL usually identified with Bartholomew the apostle. Note that stress is laid upon Jesus' power of reading character.
- „ NAZARETH. Nathaniel is not imputing a bad character to the Nazareth of his own neighbourhood, but had all his life been led to expect a very different Messiah. See under Messianic Hope p. 37.
- 53 PURIFICATION i.e. for the washing not only of hands before and after eating, but also of the vessels used. The Talmud contains no fewer than thirty chapters on the purification of vessels.
- „ TWO OR THREE FIRKINS, not less than 10½ gallons.

- 54 OXEN, SHEEP AND DOVES, the animals used for sacrifice, the doves by the poorer people (cf. Lk. 2<sup>21</sup>) the others by the wealthier. Our Lord does not express disapproval of the sacrificial system, but denounces the profanation of the Temple.
- „ THE JEWS, generally used by St. John in the derogatory sense, of the rulers of the Jews.
- „ THE SERPENT IN THE WILDERNESS. See Numbers 21<sup>8, 9</sup>. As the brazen serpent on the pole gave life to the dying who looked up on it, so shall the uplifted Son of Man give true life to the sinner who looks up to Him believing.
- „ ÆNON NEAR TO SALIM. Ænon = the Springs. The site of Salim has not been identified. Tradition places it on the border of Samaria and Galilee. This locates the scene of John's last public work close to the seat of Herod Antipas into whose power the Baptist was so soon to be delivered.
- 55 SYCHAR, now called Askar, a small hamlet about half a mile from Jacob's well.
- „ JACOB GAVE TO HIS SON JOSEPH. See Gen. 33<sup>19</sup>, Josh. 24<sup>22</sup>. Jacob bought a piece of ground near to Shalem of the children of Hamor for 100 pieces of silver. Here the bones of Joseph were buried when they were brought up from Egypt. He also gave to Joseph a piece of ground as a portion over and above that which was given to his brethren. Gen. 48<sup>22</sup>.
- „ I THAT SPEAK UNTO THEE AM HE. This is the first clear announcement of His Messiahship made in the Gospels by our Lord.
- „ THEY MARVELLED. The disciples "could see in that conversation with a Samaritan woman nothing but a strange innovation on Rabbinic custom and dignity."
- „ A CERTAIN NOBLEMAN, i.e. a courtier or royal official. He must have held a position in the household of Herod Antipas. Some suppose him to have been Chuza, Herod's steward (p. 174).
- 56 FEAST OF THE JEWS. This festival cannot be identified with any certainty. Some have thought it was the feast of *Purim* which was held in March, others that it was the Passover.
- „ POOL OF BETHESDA, perhaps 'the Virgin's Pool,' a natural spring, whose waters are intermittent, south-east of the Temple. But even the name Bethesda, a 'house of mercy,' is doubtful.
- 62 WIDOW OF ZAREPHATH, 1 Kings 17<sup>91-6</sup>. Zarephath was a Phœnician town near the coast between Tyre and Sidon. Here the widow maintained Elijah with a handful of meal and a cruse of oil for many days.

- 62 NAAMAN THE SYRIAN, 2 Kings 5<sup>1-14</sup>. Naaman, captain of the host of the king of Syria, by the report of a captive maid out of Israel, is sent to Samaria to be cured of leprosy. Elisha sends him to Jordan and cures him. Thus both Elijah and Elisha had carried God's mercies to Gentiles.
- 66 THINGS WHICH MOSES COMMANDED. Lev. 14<sup>4-32</sup>, two birds alive and clean, and cedar wood, and scarlet and hyssop, with additional offerings on the eighth day.
- „ THROUGH THE TILES. An outside staircase would lead to the flat roof and the removal of the tiles would not be difficult. The incident illustrates the faith of the man and his bearers.
- „ SON OF MAN is in *Mark* the normal phrase used by our Lord in reference to Himself from the confession at Cæsarea Philippi onwards. "In this passage (Mk. 2<sup>10</sup>) it connotes one who through Man has definite authority and mission from God."
- „ THE PLACE OF TOLL, the custom-house. Capernaum was on the Great Road from Mesopotamia to Egypt, so that much merchandise would pass through it.
- 67 SONS OF THE BRIDECHAMBER. The groomsmen, the friends and companions of the bridegroom who accompanied him to the house of the bride for the marriage. "Weddings in Galilee were more simple than in Judæa—without the dubious institution of groomsmen." (Edersheim).
- „ ABIATHAR THE HIGH-PRIEST. In 1 Sam. 21<sup>1</sup> and 2 Sam. 8<sup>17</sup>, we find Ahimelech the son of Abiathar mentioned as high-priest (with Zadok) in David's reign.
- „ THE SHEWBREAD, lit. 'bread of the face,' Presence Bread, i.e. bread placed in the presence of Jehovah, a survival from primitive times when food was placed before the deity for his consumption, transformed into a Eucharist, a thank-offering for the gift of daily bread.
- „ WITHDREW TO THE SEA, i.e., from Capernaum to the lake-side somewhere away from the town.
- 68 SIMON CALLED THE ZEALOT. In *Matthew* and *Mark* Simon the Cananaean. The Zealots were a section of the Jews, nationalist fighters, who advocated rebellion against Rome and tried to break the yoke of the Gentiles by force of arms (Ac. 5<sup>37</sup>). They were known in Aramaic as 'the Zealous' or in Greek *Kananaïos*, sometimes translated as *Zelotes*.
- 71 THE MOUNTAIN. Tradition places the scene of the Sermon on the Mount on a hill known as the "Horns of Hattin" to the north-west of the Sea of Galilee.
- „ SALT OF THE EARTH. Salt is a preservative against corruption. "One of the functions of the disciples is to preserve the world from moral decay and to make it more palatable to God" (*New Commentary*).

- 71 BUSHEL. 'To lock up the spiritual light that is in them is as foolish as to put the corn measure over the candle.'
- 72 JOT OR TITTLE. 'Jot'=Gk. *iota*, Heb. *yod*, the smallest letter in each alphabet, 'tittle'=either the stroke used to mark an abbreviation, or a small stroke distinguishing one letter from another.
- „ RACA, an expression of contempt meaning 'empty head' or 'scamp.' 'In danger of the judgment' i.e. liable to the local court specially appointed to deal with flagrant cases.
- „ THE COUNCIL, i.e. the Central Sanhedrin in the Temple to which delicate cases were referred.
- „ GEHENNA OF FIRE, Gehenna, was the name of a ravine just outside Jerusalem where rubbish was burnt. Used as a name for the place of future punishment. 'According to the usual interpretation we have an ascending scale of offences and penalties. The scale is in fact a descending one' (*New Commentary*).
- „ LEAVE THERE THY GIFT. A gift offered while anger is in the heart is not acceptable to God.
- „ DO NOT SOUND A TRUMPET, merely a graphic touch for 'do not do it publicly and ostentatiously.'
- 73 STAND AND PRAY. Almsgiving, prayer and fasting were the three characteristic marks of Jewish piety. Jewish punctiliousness defined every movement and attitude in prayer. Standing was the ordinary posture for prayer (cf. Lk. 18<sup>11</sup>). Our Lord knelt in Gethsemane (Lk. 22<sup>41</sup>). Prayer was usually made aloud.
- „ VAIN REPETITIONS, does not mean 'vain repetitions' of the same prayer, but refers 'to that use of meaningless words as a charm, which was specially characteristic of heathenism.'
- „ WASH THY FACE, i.e. be cheerful in suffering, make light of it. Do not go about unwashed and unkempt. Rabbinism gave an altogether external aspect to fasting. The second and fifth days of the week were those appointed for public fasts. There were degrees of fasting. On the strictest fast it was prohibited even to salute one another; on a less strict fast, a person might wash and anoint.
- „ IF THINE EYE BE SINGLE. The 'single eye' or single heart denotes a generous spirit free from anxiety about worldly possessions.
- „ MAMMON, a Syrian word signifying 'wealth' or 'riches.' cf. Lk. 16<sup>1-13</sup>.
- „ THE OVEN, a jar-shaped vessel of clay sunk into the ground. The fuel is cast into the oven and lighted. The vessel is then used for cooking purposes.
- „ AFTER ALL THESE THINGS DO THE GENTILES SEEK. The heathen who have no claim on God's providence have every reason for anxiety.

- 73 CAST OUT THE MOTE. The 'mote' is a 'twig,' 'splinter,' 'particle of hay' contrasted with a 'beam,' one of the main rafters of a house.
- 74 FALSE PROPHETS, false teachers who profess to guide men to the way of life, while really seeking their own ends.
- 77 CENTURION, see p. 9. "In the little intercourse that Jesus had with soldiers, we find no hint that he uttered any disapproval of the military calling as such. His record in this respect is somewhat similar to that of John the Baptist" (Cadoux). All the centurions mentioned in the New Testament are good men, cf. Lk. 23<sup>47</sup>, Ac. 10<sup>1</sup>, 23<sup>17</sup>.
- ELDERS OF THE JEWS. "Doubtless some of the ten functionaries, whom the Jews also called 'shepherds.' Their functions were not in any respect sacerdotal, and they were of lower rank than the rulers of the synagogue" (Farrar).
- " THE GATE OF THE CITY. Burial within the city was not allowed. "As in his dealings with the leper, our Lord ignores the ceremonial pollution involved in touching leper or bier" (*New Commentary*).
- 78 OCCASION OF STUMBLING, such as failing to recognize in Christ the new light and truth.
- " LITTLE IN THE KINGDOM. "there is a greatness superior to John's—that which belongs to even the least of those disciples whom our Lord calls 'little ones.'"
- " WISDOM IS JUSTIFIED, etc. The Divine Wisdom will be seen to be right by those who accepted Jesus.
- " FIVE HUNDRED PENCE. A penny or *denarius* was the daily wage of a labourer.
- 84 CHUZA, HEROD'S STEWARD, i.e. manager of the estate of Herod Antipas. From his wife Joanna St. Luke would get information about Herod.
- " BEELZEBUB, a better reading is Beelzebul, 'the Baal, or Lord, of the dwelling.'
- " YOUR SONS CAST THEM OUT. The practice of magic was forbidden to the Israelites. But in this matter theory and practice did not accord. Under certain circumstances, the repetition of magical formula was declared lawful even on the sabbath. The Jews ascribed the gift of miracles in the early Church to magic.
- " STRONG MAN BE FIRST BOUND. Christ is 'the Stronger one' who overcometh 'the strong man armed,' and taketh from him not only his spoils, but his armour; a moral contest in which Satan is vanquished.
- 85 JONAH. Jonah preached to the Gentiles with success, so a time will come when the Gentiles will hear and accept the Gospel.



- 85 NINEVITES. Nineveh was the capital of the Assyrian Empire, and stood as "the monstrous embodiment of cruelty and violence, stained with unnumbered crimes against humanity." See Jonah 3.
- " QUEEN OF THE SOUTH, the queen of Sheba, or Saba, a district in S. Arabia. See 2 Chronicles 9<sup>1-12</sup>.
- 86 ISAIAH. Observe the frequency with which quotations from Isaiah are found in the New Testament. Our Lord quotes from him in Mt. 13<sup>14</sup>, 15<sup>7</sup>, Lk. 4<sup>17</sup>. It has been suggested that *Isaiah* was one of our Lord's favourite books of the Old Testament. See also Mt. 3<sup>3</sup>, 4<sup>14</sup>, 8<sup>17</sup>, Mk. 1<sup>3</sup>, Lk. 3<sup>4</sup>, Jn. 1<sup>23</sup>, 12<sup>38</sup>.
- " BONDSERVANTS. "Not all the neighbours of Jesus belonged to the poorer classes. He would know by report at least the local manor-house, where the great householder lived with his retinue of slaves. . . . The life of the slave class provides Jesus with many a parable." (Peake.)
- " MUSTARD SEED, used proverbially of anything exceedingly minute.
- " PSALMIST, Asaph, the author of Ps. 78 q.v.
- 87 DRAG-NET or seine, a long net one end of which is held on shore and the other hauled out to sea by means of a boat, and then brought back to land, enclosing a number of fishes.
- " SCRIBES OF THE KINGDOM, teachers who can rightly teach the old law and add thereto the new lessons of Christianity.
- 88 GERASA. The MSS. vary between 'Gadarenes,' 'Gerasenes,' and 'Gergesenes.' Gerasa is in Arabia, about 40 miles distant from the lake, Gadara lay six miles south-east of the lake. The most likely scene of the incident is Gergesa, identified with the modern Khersa, near Magdala.
- " TOMBS. See p. 82 on demonology. The tombs were rocky caverns or caves in the mountain side. They were commonly believed to be haunted by evil spirits.
- " LEGION a name denoting at the same time the number of devils and their great force. The Roman legion contained 6,000 men.
- " DECAPOLIS. Certain Hellenised towns, originally ten in number (hence the name), all, except Scythopolis, lying east of Jordan. At the break-up of the dominions of Herod the Great they fell to the share of his son Herod Philip. The demoniac, restored to health, would become a sort of missionary in his own heathen district.
- " RULER OF THE SYNAGOGUE, supervisor of the synagogue-worship. See p. 60.
- " ISSUE OF BLOOD, hæmorrhage.

- 88 WEeping AND WAILING. "Within, 'the tumult' and weeping, the wail of the mourners, real or hired, and the melancholy sound of the mourning flutes—sad preparation for, and pageantry of, an Eastern funeral" (Edersheim).
- 89 SEE THAT NO MAN KNOW IT. Jesus did not wish to win men by His miracles alone, but by His example, life and teaching. See Mt. 8<sup>4</sup>, 9<sup>6</sup>, 30, 12<sup>16</sup>, Mk. 1<sup>44</sup>, 7<sup>36</sup>, Lk. 4<sup>41</sup>, 5<sup>14</sup>, 8<sup>56</sup>.
- " THEY WERE OFFENDED. 'Familiarity breeds contempt.' They could feel no pride in a fellow-townsmen, a carpenter of humble origin, whose brothers and sisters they knew.
- " WALLET, perhaps the religious beggar's collecting bag. "The disciples are not to imitate the wandering heathen priest who collects offerings for his shrine."
- " A TESTIMONY AGAINST THEM. The rejection of the gospel preached by the disciples would be counted against those who rejected it. See also Mk. 1<sup>44</sup>, 13<sup>9</sup>, Lk. 9<sup>5</sup>.
- " HARMLESS, should be 'pure' or 'sincere.' Wisdom and purity of character are the qualities needed.
- " COUNCILS, SCOURGING, GOVERNORS AND KINGS. The local council could imprison, fine and scourge. The scourging was always inflicted in the synagogue. St. Paul was later brought before three governors, Gallio (Ac. 18<sup>12</sup>), Felix (Ac. 24), Festus (Ac. 25), and before King Agrippa (Ac. 25<sup>23</sup>).
- 90 TAKE HIS CROSS. The spectacle of a criminal carrying his own cross to the place of execution would be a familiar one in Palestine. Cf. Mt. 16<sup>24</sup>, Mk. 8<sup>34</sup>, Lk. 9<sup>23</sup>, 14<sup>27</sup>.
- " ELIJAH. The narrative is "coloured perhaps by the story of Jezebel and Elijah."
- " PHILIP. See the Genealogical Table, p. 19.
- " BIRTHDAY, more likely the anniversary of his accession.
- " LORDS, HIGH CAPTAINS, etc., i.e. high civil officials, high military officials, and unofficial persons of importance.
- " CHARGER, a dish, "as though it were one of the courses at the banquet."
- " THE KING, a courtesy title only. Antipas was tetrarch only. When later he sought to be king, he not only failed in his object, but was deposed and banished.
- " REJECT, break faith with.
- " SOLDIER OF HIS GUARD=bodyguard. A.V. his 'executioner.'
- " PRISON. At Machærus in Peræa on the eastern side of the Dead Sea.
- 97 200 PENNYWORTH. A penny i.e. a *denarius* was the sum generally earned by a labourer for a day's work. Two hundred pence would be equivalent to about £50 to-day.

- 97 BARLEY LOAVES, the poorest and cheapest kind of bread.
- " FOURTH WATCH. In New Testament times the Roman division into four watches began to be introduced. Cf. Mk. 13<sup>35</sup>. Previously the Jews had divided the day into three parts. The fourth watch of the night would be between 3 and 6 a.m.
- " THOU ART THE SON OF GOD, an impulsive expression, not an inspired statement like the Apostle's later 'confession.'
- " RABBI=master, teacher. Another form of the title was 'Rabboni' indicating greater honour and respect=my lord, master, cf. Mk. 10<sup>51</sup>.
- 98 MANNA, the food by which Israel was sustained during the 40 years in the wilderness (Ex. 16<sup>35</sup>). "The Son is the true manna, food of the higher life of man."
- " ISAIAH. *Isaiah* and *Daniel* seem to have been our Lord's favourite books of the Old Testament. See Mt. 13<sup>14</sup>, 15<sup>7</sup>, Mk. 7<sup>6</sup>, Lk. 4<sup>17</sup>.
- 99 CORBAN. The use of this form of speech did not entail upon the speaker the necessity of devoting his goods to the temple; it only restrained him from helping his father or his mother (or other person to whom he spake it).
- " GREEK=Gentile. St. Matthew calls her a Canaanitish woman.
- " SYRO-PHœNICIAN as distinguished from the *Libyphenicians* of Africa. Phœnicia was a part of Syria at this time.
- " THE DOGS, more literally 'little, household dogs.' Our Lord is not expressing contempt.
- " DECAPOLIS. (Gk. *deka*, ten). They included Gadara, Pella, Dion, Gerasa, and Philadelphia. See Mt. 4<sup>25</sup>, Mk. 5<sup>20</sup>, 7<sup>31</sup>.
- " EPHPHATHA, an Aramaic word, like the *Talitha cumi* of Mk. 5<sup>41</sup>. The cure is effected and described in a thoroughly popular manner.
- " THE GOD OF ISRAEL suggests that the speakers were Gentiles.
- 100 SEVEN BASKETS. These were large baskets of rope. Gk. *spurides*, possibly fishermen's baskets, to be distinguished from the smaller twelve wicker baskets, Gk. *kophinai* of the Feeding of the 5,000.
- " DALMANUTHA. Nothing is known of Dalmanutha. St. Matthew has Magadan which is equally obscure. Perhaps we ought to read Magdala which was situated at the south-east corner of the plain of Gennesaret at the point where the lake is broadest.
- " A SIGN. This demand on the part of the Pharisees was a temptation of Jesus much the same as the temptation in the wilderness. See also Mt. 12<sup>38</sup>, Jn. 2<sup>18</sup>, Jn. 6<sup>30</sup>.
- " LEAVEN OF HEROD. Leaven in Scripture is a symbol of evil (except only in Mt. 13<sup>33</sup>, Lk. 13<sup>20, 21</sup>). The leaven of Herod was worldliness, of the Pharisees, hypocrisy (Lk. 12<sup>1</sup>), of the Sadducees, unbelief.

- 100 SON OF MAN. This is the title which our Lord usually applies to Himself. It is never used by any other person, except once by Stephen (Ac. 7<sup>56</sup>). It is a Messianic title. In Jesus a divine attribute has come to mankind. See Mt. 8<sup>20</sup>, 9<sup>6</sup>, 10<sup>23</sup>, 12<sup>8</sup>, 32, 40, 13<sup>37</sup>, 41, 16<sup>13</sup>; Mk. 2<sup>10</sup>, 28, 8<sup>31</sup>, 9<sup>9</sup>, 31; Lk. 5<sup>24</sup>, 7<sup>34</sup>, 12<sup>10</sup>, etc. The expression occurs most often after the confession at Caesarea Philippi.
- „ BAR-JONAH=Son of Jonah, or son of John. Bar is Aramaic for son. Another piece of evidence that Jesus spoke the popular language of Palestine. Cf. *Ephphatha*, etc.
- „ PETER=man of rock (Gk. *petros*), THIS ROCK (Gk. *petra*)= either Peter, or Jesus himself, or the truth which Peter had just expressed.
- „ MY CHURCH. 'Church' (*ecclesia*) is only found in the Gospels here and in Mt. 18<sup>17</sup>, where its meaning is 'congregation.' The foundation of the Church is the Messiahship of Jesus. 'Church,' in this passage, is the congregation of the faithful throughout the world, implying for the future an organised society.
- „ GATES OF HADES. Against this new community (the church) the gates of Hades (gates of death, i.e. death itself) shall not prevail.
- „ KEYS OF THE KINGDOM OF HEAVEN. A key was a scribe's symbol of authority to teach. Peter was to be a scribe of the kingdom of heaven, with authority to teach its truths.
- „ LOOSE IN HEAVEN. To Peter is given authority to bind (i.e. prohibit) and to loose (i.e. permit) after the fashion of an eminent rabbi. And his decisions will be ratified in heaven (i.e. by God).
- 101 GET THEE BEHIND ME. Peter puts himself as it were in the place of the tempter. See Mt. 4<sup>10</sup>.
- „ SOME OF THEM THAT STAND HERE, probably referring to the descent of the Holy Spirit on the Day of Pentecost. Others think that a reference to the destruction of Jerusalem in A.D. 70 is intended.
- 110 THE MOUNTAIN of the Transfiguration, was probably one of the spurs of the snow-clad Hermon.
- „ THREE TABERNACLES, three booths of wattled boughs, like those of the Feast of Tabernacles.
- „ A CLOUD, the Shekinah, the glory of God on earth, which attended the desert march and settled on the sacred Ark (Ex. 16<sup>10</sup>).
- 111 HALF-SHEKEL. This was the Temple tax, expected from every Jew towards the maintenance of the Temple. The shekel and half-shekel were 'sacred' coins, having no emperor's head on them. After the destruction of Jerusalem the half-shekel was added to the taxes imposed on the Jews by Rome.

- 111 FROM STRANGERS. As sons of Rome or free-born Romans were exempt from imperial taxation, so it might be expected that as sons of the Messianic Kingdom Jesus and His followers should be exempt from Temple taxes.
- 112 CAST INTO HELL. Literally, 'the Gehenna,' the valley, which lies to the south-west of Jerusalem and which had been defiled by Moloch-worship. It afterwards became the common cesspool of the city. Jews regarded it with horror and detestation.
- „ WORM DIETH NOT, quoted from Isaiah 66<sup>24</sup>. 'Gehenna' and 'unquenchable fire' appear to be intended as equivalents.
- „ SALT. Salt and fire both effect a transformation, consuming what is bad in a man, so that only what is good remains.
- „ THEIR ANGELS, not necessarily the little ones' 'guardian angels,' but the angels through whom God works in the world and who convey God's help to all who need them, however humble.
- „ THE CHURCH. Here used in the local sense, meaning the synagogue.
- „ THE GENTILE AND THE PUBLICAN. Jesus uses the language of his contemporaries. The Gentile, as a sinner and idolater is the enemy of God. Have no dealings with him. The publicans, paid servants of the hated Romans, were regarded as traitors and apostates.
- „ TO BIND AND TO LOOSE. See the note on p. 178. 'What was spoken to Peter alone is now spoken to all the disciples, representing the Church' (Camb. Bible).
- „ TEN THOUSAND TALENTS, the equivalent of two million pounds: conveys two lessons, Man's forgiveness should be limitless; God's forgiveness is not always absolute.
- „ A HUNDRED PENCE, on the same scale about ten pounds.
- „ TORMENTORS, the keepers of the prison. Torture had been introduced into Judæa by Herod.
- 113 FEAST OF THE TABERNACLES, was so called, because the Israelites kept it under booths of branches in memory of their dwelling in tents in their passage through the wilderness. It was one of the three great yearly feasts, when all the males were obliged to present themselves before the Lord. It was celebrated after harvest, on the 15th day of the month Tisri, which answers to our month of October. The feast continued eight days; but the first day and the last were the most solemn (see Lev. 23<sup>34</sup>).
- „ THE JEWS. Almost always used by St. John in a derogatory sense—the religious leaders of the Jews, strenuous for the Law and tradition. This Gospel reflects later Christian thought.

- 117 BURY HIS FATHER, a most sacred duty among the Jews. "To this everything must give way—even prayer, and the study of the Law." The burial and mourning for a dead father, and the subsequent purifications would have occupied many days. Christ's reply indicates that there is a higher call than that of the Jewish Law, or even of natural reverence.
- " SEVENTY OTHERS i.e. other than the Twelve. This mission may be regarded as an extension of the beginning of the organization of the Christian Church. These missionaries travelled in Peræa, and may even have visited Gentile cities and villages.
- " CHORAZIN, not otherwise mentioned in the Gospels. Its site is uncertain ; but it may be identified with the modern Kerazek, near Tell Hum, the site of Capernaum. Bethsaida is thought to have been a suburb of Capernaum.
- " BABES, the humble and unlearned followers of Christ.
- 118 A LEVITE. The Levites were a subordinate order of priests. Both orders were attached to the service of the Temple, the Levites undertaking such duties as door-keepers, singers, musicians and assistants to the priests generally. Outside Jerusalem priests and Levites were of no account. Jericho is 20 miles distant from Jerusalem.
- " OIL AND WINE were usual remedies for dressing wounds. "It is a curious fact that there is no mention at all of the olive tree in the words of our Lord, and yet Galilee was famous for its olives. The only reference to the production of oil is in the parable of the unjust steward (Lk. 16<sup>6</sup>) \* (Headlam).
- " CIRCUMCISE ON THE SABBATH. See Gen. 17<sup>9-14</sup>.
- " SENT OFFICERS. The Temple had its own body of police for effecting arrests (see Mk. 14<sup>43</sup>), the temple-guard.
- " THE DISPERSION, or Diaspora. The term includes all the Jews who lived outside Palestine, numbering at the time of the Christian era more than those who inhabited the mother country. Probably every large city in the Roman Empire had its local body of Jews with their synagogue or synagogues. The tendency of the dispersion was to a less dislike of the Gentile, to a looser observance of the Law and to a mode of life much influenced by the ideas of the surrounding heathens. The Jews of Egypt, Asia Minor and the countries to the West ordinarily spoke Greek (See 1 Peter 1<sup>1</sup>).
- " TEACH THE GREEKS, i.e. Gentiles.
- 119 TO STONE SUCH. See Deut. 22<sup>23, 24</sup>.
- 120 THE TREASURY OF THE TEMPLE within the 'Court of the Women,' the most generally attended part of the sanctuary. Here were the 'trumpets,' receptacles for charitable contributions.



- 120 THE LIGHT OF THE WORLD contains an indirect reference to one of the great ceremonies of the Feast of Tabernacles. The Court of the Women was brilliantly illuminated and the night spent in joyful demonstrations. This was called 'the joy of the feast.'
- " YE HAVE LIFTED UP, i.e. on the Cross.
- " NEVER YET BEEN IN BONDAGE, meaning 'never patiently submitted to political bondage.' In fact they had almost never been free from bondage.
- " REJOICED TO SEE MY DAY, rejoiced in the thought of the coming day of the Christ, and, seeing its glory, he was glad.
- " FIFTY YEARS OLD. Our Lord at this time could not have been more than forty-three years of age.
- 121 POOL OF SILOAM, an artificial reservoir within the city walls at the south eastern angle. It was fed by water brought from the Virgin's spring (Gihon) to the mouth of the Tyropæan valley.
- " THEY CAST HIM OUT. The mildest form of excommunication was only temporary, for thirty days, and applied to only one synagogue.
- " OTHER SHEEP, an allusion to the future calling of the Gentiles to the Church of Christ.
- " FALSE SHEPHERDS. Not the false Messiahs of whom we hear later, but all the false teachers who went before Him, whether scribes and Pharisees, or priests and Sadducees.
- 125 AGAIN THE LORD'S PRAYER. Of the discourses, sayings, and even incidents, which appear in more than one Gospel, often in almost identical words, but in different circumstances, some may have been repetitions by our Lord on different occasions, others may be accounted for by the different ideas of arrangement of the four Evangelists.
- " THE LAWYERS ALSO. The substance of our Lord's denunciation is given later. See p. 143.
- " GIRDED ABOUT, with the long tunic tucked into the girdle, ready for quick motion.
- 126 BLOOD MINGLED WITH THEIR SACRIFICES. "This incident must have occurred when some fanatical Galilæan pilgrims provoked Pilate to a characteristically ruthless act of repression. The mention of this and the next comparatively unimportant incident of the eighteen workmen killed in an accident while employed on an aqueduct at Siloam (south of Jerusalem), shows that S. Luke was in contact with informants who were near enough to the events to remember precise details" (H. Balmforth).

- 126 THE FIG-TREE bearing no fruit is symbolical of Judaism. The lesson is, There is still time for repentance.
- „ SATAN HATH BOUND. Jesus reflects the popular belief that physical illnesses (especially all forms of mental or nervous disease) were the work of evil spirits.
- „ WERE PUT TO SHAME, being Jews of Peræa, not of Jerusalem.
- „ EAST AND WEST AND NORTH AND SOUTH, a reference to the Gentiles.
- 127 HEROD WOULD FAIN KILL THEE. The statement was probably untrue, a ruse on the part of the Pharisees to get Jesus out of Peræa. Peræa was in Herod's territory.
- 131 FEAST OF THE DEDICATION. This feast was instituted to commemorate the restoration of the Temple services in 165 B.C. by the Maccabees after its desecration by heathen sacrifices during three years by Antiochus Epiphanes. Psalm 30 is generally held to be a Temple-inauguration Psalm in reference to this event. The Feast lasted for eight days from December 25th. Many of the customs of the Feast of the Tabernacles were reproduced at it.
- „ SOLOMON'S PORCH. A portico or colonnade forming the eastern boundary of the Temple. It was outside the Temple itself. See *Acts* 3<sup>11</sup>, 5<sup>12</sup>.
- „ TO STONE HIM. Stoning was the Jewish method of punishment for blasphemy. St. Stephen was stoned to death. *Ac.* 7<sup>58, 59</sup>.
- „ RULERS OF THE PHARISEES, the leading men of the sect; not an official title.
- „ A WELL, an open cistern hewn out of the rock.
- „ THE CHIEF SEATS. The chief seat was on the left of the host; but as there is reference to more than one, there was probably an upper table and a dais.
- „ A MARRIAGE FEAST in Judæa would be accompanied by much ceremony. Where the bridegroom was rich the banquet was repeated for seven nights.
- „ AT WAR WITH ANOTHER KING. There is in this parable probably another allusion to a contemporary historical event. Owing to the divorce by Herod Antipas of his first wife, the daughter of Aretas, the king of the Nabatæans, relations were strained between Aretas and Herod. And when Herod married Herodias and a dispute about boundaries aggravated the quarrel between the two rulers, a war followed between the two countries. Neither king was present in person, and the army of Herod was defeated not long after the death of John the Baptist.
- 132 THE SONS OF LIGHT. St. John uses the same expression, *Jn.* 12<sup>36</sup>. They are opposed to those who walk in the darkness, the sons of this world.

- 132 MAMMON OF UNRIGHTEOUSNESS. Mammon=wealth. It is called unrighteous because it is often the origin and cause of dishonesty.
- 133 ABRAHAM'S BOSOM, reclining next to Abraham at the celestial banquet. Jesus' figurative language.
- „ HADES or *Sheol*, the place of the disembodied spirits before the final Judgment. Here it seems to be used in the sense of Gehenna, the place of torment for the wicked.
- „ MOSES AND THE PROPHETS, the Law and the prophets. The reply would specially appeal to the Pharisees to whom the parable was addressed.
- „ \* SYGAMINE TREE, the black mulberry, which is common in Palestine.
- „ DONE THAT WHICH WAS OUR DUTY. No merit accrues to us; we cannot bring gain to God from whom all our power is derived. Hence we are unprofitable.
- „ FIFTEEN FURLONGS. A furlong was about 194 yds. Fifteen furlongs would therefore be nearly two miles.
- „ A STONE AGAINST IT. Lazarus, as being well-to-do, would be laid in his own private tomb in a cave, probably in a garden, the favourite place of interment. The place where there was such a vault was marked by a stone, which was kept whitened, to warn the passer by against defilement.
- 134 THE ROMANS WILL COME. The fear was lest, if all men believed on Jesus, he might head the Messianic movement of the Jews as a nation, and then the Jewish City and Temple, and Israel as a nation, would perish in the fight for Rome.
- „ CITY CALLED EPHRAIM. The situation is doubtful. There were two wildernesses in Palestine, one in Judæa, one in Peræa. Ephraim was probably in Peræa, for Christ made His final journey through Samaria and Galilee (Lk. 17<sup>11</sup>). Some commentators identify it with Taijibeh, 13 miles north of Jerusalem.
- „ STOOD AFAR OFF, because of their disease. Lepers were not allowed to come into contact with non-lepers.
- „ SHEW YOURSELVES TO THE PRIESTS, i.e. to fulfil the requirements of the Law by getting a certificate of cleansing, cf. Lk. 5<sup>12-16</sup>.
- „ A SAMARITAN, a 'foreigner'; compared with the Jews, almost a heathen.
- „ I GIVE TITHES of all that I possess. In this, as in fasting twice a week, the Pharisee was going beyond the requirements of the Law.
- 135 A NEEDLE'S EYE. There is no need to suppose that this refers to the gate of a city. Christ uses picturesque language. The impossibility is modified in the next sentence.
- „ A PENNY, see p. 176.

- 135 IS THINE EYE EVIL? art thou envious?
- 136 A SYCAMORE, a species of fig tree found in the low plains of Jericho. It has low, horizontal branches, a leaf like a mulberry, and fruit like a fig. Quite distinct from our sycamore.
- " BARTIMÆUS=Son of Timai. Cf. Bar-jona, son of Jona (Mt. 16<sup>17</sup>), Bartholomew, son of Talmi (Mt. 10<sup>3</sup>), Barabbas, son of Abba or father (Mk. 15<sup>7</sup>).
- " RABONI. See p. 177.
- 137 SPIKENARD, in margin *pistic nard*, *pistic* being perhaps a local name; others take it to mean *genuine*. Nard, an Indian product, and therefore very costly.
- 141 COLT OF AN ASS. The ass is not in the East a despised animal.
- " THAT THE PROPHECY MIGHT BE FULFILLED. A Jewish formula, usually expressing a consequence, not a purpose. For the quotation cf. Is. 62<sup>11</sup>.
- " CAST A BANK. "Titus had not originally wished to encompass the city, but he was forced, by the despair and obstinacy of the Jews, to surround it, first with a palisaded mound, and then, when this *vallum* and *agger* were destroyed, with a wall of masonry" (Farrar).
- " TIME OF THY VISITATION. "You would not understand when God was visiting you" (Moffatt).
- " FIG TREE WITH LEAVES, symbolical of the fruitlessness of Judaism. The fruit of one kind of fig comes before the leaves.
- " CARRY A VESSEL. It was against the rules to use the court as a thoroughfare.
- 142 HAST PERFECTED PRAISE, 'the scarcely articulate cry of an infant proves the power and providence of God.' See Ps. 8<sup>2</sup>.
- " STONE WHICH THE BUILDERS REJECTED. Ps. 118<sup>22</sup> referring to a stone used in the erection of the second Temple. Christ transfers the image to His Church, formed of Jew and Gentile alike, which, though despised at first was destined to succeed to the spiritual supremacy of Israel (Carr).
- 143 PARTINGS OF THE HIGHWAYS, the points from which the great roads diverge, and where the crowd is greatest.
- " NOT HAVING A WEDDING GARMENT, without faith or works, i.e. bad. It was a lack for which the man himself was to blame.
- " IMAGE OR SUPERScription. On one side of the *denarius* was stamped the head of the Emperor Tiberius, on the obverse his title of *Pontifex Maximus*.
- " PLACE CONCERNING THE BUSH. See Ex. 3<sup>6</sup>. There were no chapters or verses in ancient MSS. of the Bible; hence the reference according to subject-matter.

- 143 ABRAHAM, ISAAC AND JACOB. God is the God of the living only, but He is the God of Abraham, therefore Abraham is living.
- " TEXTS TAKEN FROM THE LAW. Christ quotes *verbatim* from Dt. 6<sup>4</sup>, <sup>5</sup> and Lev. 19<sup>18</sup>. The first of these texts would be inscribed on the scribe's own phylactery.
- " SIT ON MOSES' SEAT, are the established teachers and expounders of the Law.
- " PHYLACTERIES, lit. amulets, small square leather cases strapped on the forehead and the left arm, each containing four passages from the Law written on four strips and one strip respectively—
- BORDERS, the tassels of plaited or twisted threads on the four corners of the *simlah* or Jewish shawl-like upper garment. Jesus Himself wore a fringed cloak (see Mt. 9<sup>30</sup>).
- 144 SEVEN WOES. Seven a sacred number. "The first three treat of Pharisaic teaching, the last three of Pharisaic character, the fourth is transitional."
- " MAKE ONE PROSELYTE probably from Judaism to Pharisaism, or it may be seeking to convert wealthy Gentiles, over whom they obtained influence.
- " WHITED SEPULCHRES. Tombs were whitewashed just before the Passover, that passers-by might not become polluted through inadvertently touching them.
- " ABEL—ZACHARIAH thus including all the martyrdoms recorded in the Hebrew Scriptures, of which 2 Ch. is the last book. Zachariah was the son of Jehoiada (*not* Barachiah) and he was stoned by order of Joash "in the court of the house of the Lord."
- " THE TREASURY, the boxes for contributions ranged against the wall of the Court of the Women.
- " TWO MITES. The mite was the smallest coin in use; two of them were equivalent to a *quadrans* which itself was much less than a farthing.
- " GREEKS. Greek proselytes coming to keep the Passover.
- " FALSE CHRISTS. Edersheim tells of a false Messiah, Bar Kokhba who led a rebellion against Rome in the time of Hadrian.
- " FALSE PROPHETS generally men who use religion as a cloak for personal gain; also false teachers. See 1 Jn. 4<sup>1-3</sup>.
- 145 ABOMINATION OF DESOLATION or 'abomination which causes horror.' "The best solution appears to be the following. What lies behind this strange phrase is the attempt of Caligula about A.D. 38 to set up his statue in the Temple" (*New Commentary*). Once before, in 168 B.C. Antiochus Epiphanes set up in the Temple an altar to Zeus, a sacrilege which was ever remembered with horror by the Jews.

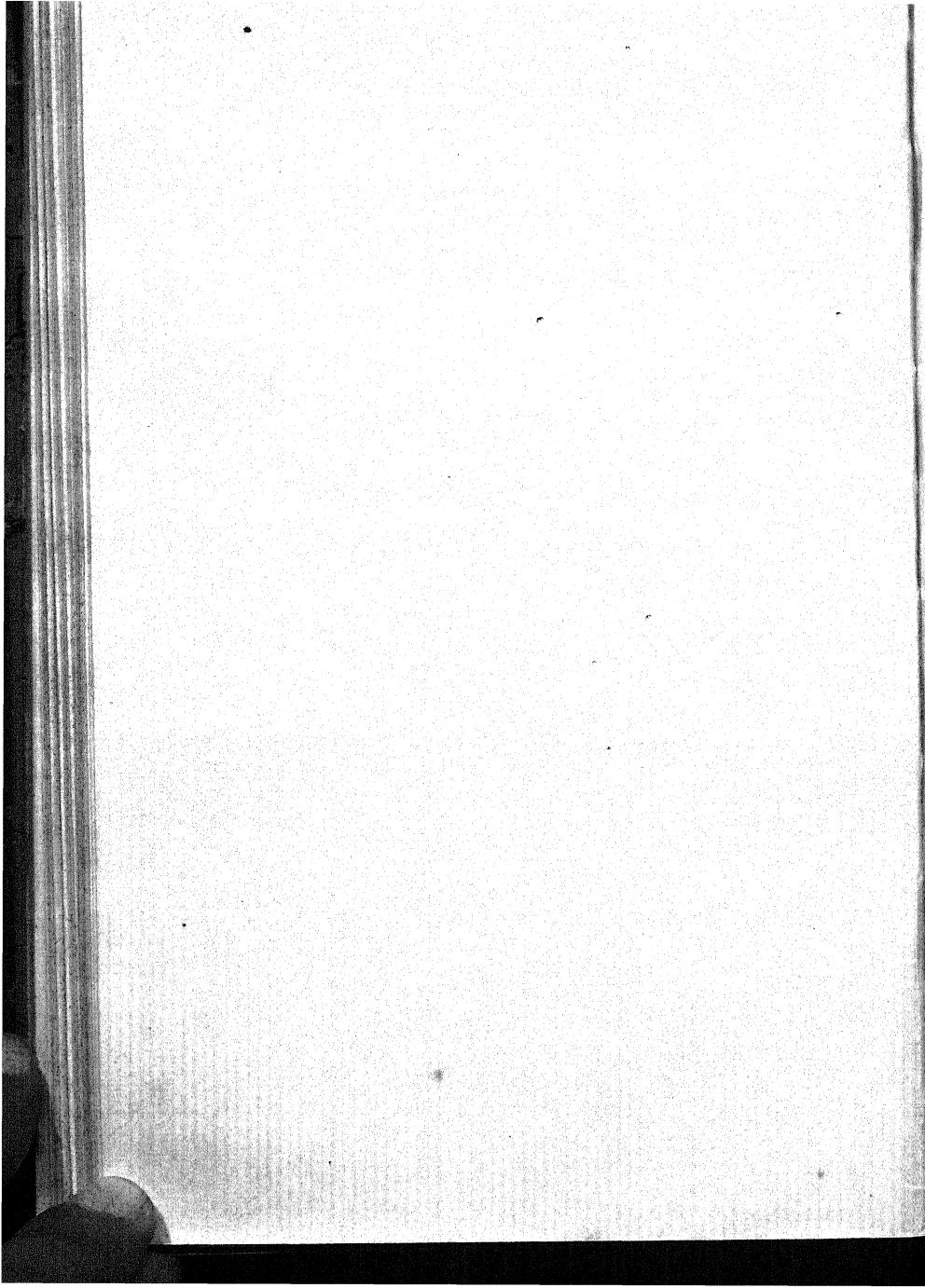
- 145 DAYS HAD BEEN SHORTENED. At an early stage of the siege of Jerusalem in A.D. 70 the members of the Christian Church fled to Pella in the Decapolis and escaped its horrors.
- „ COMING OF THE SON OF MAN. “ The fall of Jerusalem was a true coming of the Son of man in judgment ” (*New Commentary*).
- „ THE EAGLES or ‘ the vultures ’. Two different interpretations are given (1) Israel in seeking to save its life (Jn. 11<sup>48</sup>) would lose it, and the Roman vultures would deal with the carcass, (2) the spiritual perception will discern wherever the Lord comes, by a subtle sense, like that by which the vulture is cognisant of his distant prey.
- „ THIS GENERATION SHALL NOT PASS AWAY, etc. can only refer to the fall of Jerusalem which took place about 40 years after the words were spoken.
- 146 THE DAY OF UNLEAVENED BREAD. The Feast of Unleavened Bread, nearly co-incident in time with the Passover, marked the beginning of harvest (as the Feast of Weeks or Pentecost marked its close) and lasted for a week, i.e. eight days. The Passover began on the 14th Nisan (i.e. the evening of what had been the 13th, viz. our Wednesday). On this evening a solemn search would be made with a lighted candle throughout each house for any leaven that might be hidden, or have fallen aside by accident. Such was put by in a safe place, and afterwards destroyed with the rest.
- „ THIRTY PIECES OF SILVER, the price paid as compensation for injury to a slave, £12 at most.
- 149 KINGDOM OF GOD SHALL COME, i.e. until my Church shall be established on earth.
- „ GREATEST. Probably the contention was for precedence of position on the couches on which they reclined. See also Mt. 20<sup>20-24</sup>; Lk. 9<sup>46-48</sup>.
- „ BENEFACTORS or EUERGETES, a title taken by many Eastern kings and stamped on their coins, e.g. Ptolemy III.
- „ TOWEL. Such girding was the common mark of a slave, by whom the service of footwashing was ordinarily performed.
- 150 LIFTED UP HIS HEEL. A metaphor taken from racing, when one attempts to trip the other up and make him fall. See Ps. 41<sup>9</sup>.
- „ THE NEW COVENANT or testament. See p. 1. “ The New Testament is the revelation of a new relation on God’s part with the condition necessary to its realisation on man’s part ” (Fairbairn).
- 151 MANY MANSIONS, i.e. There is plenty of room in my Father’s house. A *mansion* is an abiding place less permanent than a house.
- „ PUT YOU OUT OF THE SYNAGOGUES, excommunicate you. This was often done. See Jn. 9<sup>34</sup>.



- 154 BROOK KIDRON (or Kedron). The only spring in Jerusalem rises at the bottom of the hill on which the Temple stood. The water of this spring flows south and east by the valley of the Kidron through a desert gorge into the deep depression of the Dead Sea.
- 155 BAND OF SOLDIERS. This includes both Roman and Jewish soldiers. "As the Jews represent Jesus' influence over the people as a serious political danger, there is nothing improbable in the use of Roman troops to prevent disturbance at the arrest." There would be a maniple of Roman soldiers and a detachment of the Levitical temple-guard.
- " TWELVE LEGIONS, the number of the tribes of Israel. But our Lord is here teaching non-resistance. The use of force is an expression of distrust of God.
- " A CERTAIN YOUNG MAN, generally identified with St. Mark.
- " ANOTHER DISCIPLE, generally identified with John.
- 156 THE HIGH PRIEST, i.e. Annas who had been high priest, not the holder of the office.
- " THOU ART A GALILÆAN; 'for thy speech betrayeth thee' Mt. 26<sup>73</sup>. The Galilæan speech was guttural and accent harsh.
- " YE SAY THAT I AM may be interpreted as "Have it so if you like" (Peake).
- " THE POTTER'S FIELD. Aceldama in Ac. 1<sup>19</sup>. In the Valley of Hinnom, south of Jerusalem.
- " JEREMIAH. The quotation is from Zech. 11<sup>12</sup> slightly varied. The mention of Jeremiah is probably a copyist's error.
- 157 NOT LAWFUL. St. John here says that the Sanhedrin had not the power to inflict capital punishment. There are indications however that it did have this power on occasions between A.D. 6 and 70. See Ac. 7<sup>58</sup>. Perhaps the Roman Government looked with a blind eye on infractions of the law where the religion of the Jews only was concerned. On this occasion the Sanhedrin wished to have the active support and goodwill of the government.
- " THOU SAYEST, indicates assent.
- " WAS AT JERUSALEM, i.e. for the Passover, to keep an eye on the turbulent crowds that assembled from all parts of the world. His usual residence was at Cæsarea.
- " BARABBAS. One reading gives the name as "Jesus Barabbas". Barabbas= 'son of the master' or 'son of a father'.
- 158 OFFICERS, probably of the Temple guard.
- " NOT CÆSAR'S FRIEND—a veiled threat to accuse Pilate of treason before the Emperor. It was this that finally frightened the Governor into surrender. Some years later, on the complaint of the Samaritans of Pilate's cruelty, Pilate was ordered to go to Rome to answer the accusation before the Emperor.

- 158 SIXTH HOUR, i.e. noon. The darkness lasted from noon till three o'clock.
- " SIMON OF CYRENE. Cyrene was a town in North Africa. Many Cyrenians seem to have lived in Jerusalem. See Ac. 2<sup>10</sup>, 6<sup>a</sup>.
- " THE DAYS ARE COMING referring to the destruction of Jerusalem.
- " IN THE GREEN TREE . . . . IN THE DRY. "The horrors of the judgment imminent upon Jerusalem will infinitely exceed anything men are now witnessing." Addressed to the women who are weeping for Jesus, now while there is life in the nation : they should weep for what will happen when it is dead.
- " THE SKULL. Golgotha, a mound shaped like a skull. L. *Calvaria*.
- 159 VINEGAR UPON HYSSOP. It has been suggested that we should read 'javelin' instead of hyssop. Hyssop was probably a small herb which could not have served this purpose.
- " THE VEIL OF THE TEMPLE which separated the Holy place from the Holy of Holies, was very heavy and beautifully inwrought with figures of Cherubim. Its rending symbolised the departure of the Shekinah or Presence of God from His now-deserted Temple.
- " THE CENTURION, in command of the guard of four soldiers who watched the execution. All the centurions in the New Testament are good men.
- " A HIGH DAY being both a Sabbath and the great day of the Feast. The Law (Dt. 21<sup>23</sup>) forbade that the body of a criminal should 'remain all night upon the tree'.
- " SCRIPTURE WAS FULFILLED, viz. "A bone of him shall not be broken", and "They shall look on him whom they pierced" cf. Ex. 12<sup>46</sup>, Ps. 34<sup>20</sup>, Zech. 12<sup>10</sup>. The former quotation refers to one of the directions for the preparation of the Paschal lamb.
- 160 MYRRH AND ALOES, aromatic spices with which to preserve the body temporarily until the Sabbath was over.
- " THE DAY AFTER THE PREPARATION, i.e. the Sabbath, which would begin at sunset on Good Friday.
- " AFTER THREE DAYS. There is no record of our Lord having ever made such a statement until after the Resurrection.
- 165 PETER with characteristic impetuosity immediately entered the tomb. Some other instances of this apostle's impetuous zeal are : his walking upon the sea (Mt. 14<sup>29</sup>), his rebuke of Jesus at Casarea Philippi (Mt. 16<sup>22</sup>, Mk. 8<sup>32</sup>), his interruption at the Transfiguration (Mt. 17<sup>4</sup>, Mk. 9<sup>5</sup>, Lk. 9<sup>33</sup>), his objection to Jesus' washing his feet (Jn. 13<sup>8</sup>, 9), his declaration of his readiness to go with Jesus to prison and to death (Lk. 22<sup>33</sup>), followed soon after by his denials of Him (Mt. 26<sup>70ff</sup>, Mk. 14<sup>68ff</sup>, Lk. 22<sup>57ff</sup>) and his quick repentance, his cutting off of Malchus' ear (Jn. 18<sup>10</sup>), and his casting himself into the sea to meet the risen Lord (Jn. 21<sup>8</sup>).

- 165 JOANNA. See also Lk. 8<sup>3</sup> and the note on p. 174. She is mentioned only by St. Luke whose sympathy with women is one of the marked features of his Gospel.
- 166 MONEY TO THE SOLDIERS. Apparently the members of the Sanhedrin believe the soldiers, and Caiaphas relies upon his power to bribe Pilate to excuse their sleeping at their posts.
- „ THREESCORE FURLONGS or as the Greek version has it 60 stadia. The actual site may well be at Khân Beit-Mizzeh, about 40 stadia, about  $4\frac{1}{2}$  miles from Jerusalem. St. Luke may have over-estimated the distance.
- „ REDEEM ISRAEL, i.e. they hoped (until their hopes were shattered by his death) that Jesus was to be the promised Messiah. This was the Messianic hope over again, which did not die altogether even in the breasts of the disciples until after our Lord's death and Resurrection. See p. 38.
- „ MOSES AND ALL THE PROPHETS, i.e. the Old Testament, which in a later verse Lk. 24<sup>44</sup> is referred to as 'the law of Moses, and the prophets, and the psalms'.
- 167 BEGINNING FROM JERUSALEM. In Acts 1<sup>8</sup> the author states more fully the order of the development of the cause of Christianity, "in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."
- „ GO YE INTO ALL THE WORLD, Mk. 16<sup>15</sup>. It is to be remembered that the concluding verses 16<sup>9-20</sup> of St. Mark's Gospel did not come from the pen of that evangelist but were probably borrowed from some document later than either of the other Synoptists.
- 168 FIRE OF COALS, probably a charcoal fire.
- „ BY WHAT DEATH. St. Peter was crucified in Rome in A.D. 64 and the author of the Fourth Gospel, writing after the event, sees in our Lord's words a prophecy of the martyr's death.
- „ THIS IS THE DISCIPLE. The disciple to whom this saying was addressed is here said to have been an eye-witness, and to be the actual author of the Gospel. Probably he was the author only in the sense of being the authority for the events described. The actual authorship of the Fourth Gospel is now generally ascribed to some disciple of the Beloved Disciple, perhaps John the Elder of Ephesus. The Gospel itself was almost certainly written after the death of the apostle John.



# APPENDIX I

## SUMMARY OF EVENTS IN THE LIFE OF CHRIST

### BIRTH AND EARLY YEARS

	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
The Baptist's Birth announced			1 <sup>5-25</sup>	
The Annunciation			1 <sup>26-38</sup>	
An Angel visits Joseph	1 <sup>18-25</sup>			
Mary visits Elizabeth			1 <sup>39-55</sup>	
Birth of John the Baptist			1 <sup>57-80</sup>	
8 B.C.—Birth of Christ at Bethlehem			2 <sup>1-7</sup>	
Visit of the Shepherds			2 <sup>8-21</sup>	
The Purification and Presentation			2 <sup>22-40</sup>	
Visit of Magi: Flight into Egypt	2 <sup>1-23</sup>			
Passover visit to the Temple			2 <sup>41-50</sup>	

### ON THE THRESHOLD OF THE MINISTRY

A.D. 27—The Preaching of John the Baptist	3 <sup>1-12</sup>	1 <sup>1-8</sup>	3 <sup>1-18</sup>	
The Baptism of Jesus	3 <sup>13-17</sup>	1 <sup>9-11</sup>	3 <sup>21, 22</sup>	
The Temptation in the Wilderness	4 <sup>1-11</sup>	1 <sup>12, 13</sup>	4 <sup>1-13</sup>	
Call of the first five disciples				1 <sup>35-51</sup>

### COMMENCEMENT OF THE MINISTRY

The Miracle at Cana				2 <sup>1-12</sup>
First Passover: Cleansing of the Temple				2 <sup>12-22</sup>
Conversation with Nicodemus				3 <sup>1-21</sup>
The Baptist's last testimony				3 <sup>22-36</sup>
Imprisonment of John	4 <sup>12</sup>	1 <sup>14</sup> 6 <sup>17-20</sup>	3 <sup>19, 20</sup>	
Christ's visit to Samaria				4 <sup>1-42</sup>
Healing a Nobleman's son in Cana				4 <sup>42-54</sup>
Cure of a Paralytic at Bethesda				5 <sup>1-18</sup>

## THE MINISTRY IN GALILEE

## PUBLIC PREACHING AT NAZARETH AND CAPERNAUM

	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>
In the Synagogue at Nazareth	4 <sup>13</sup>	1 <sup>14, 15</sup>	4 <sup>16-30</sup>
In Capernaum: 2nd call of four disciples	4 <sup>18-22</sup>	1 <sup>16-22</sup>	4 <sup>31</sup>
Miracles: Unclean Spirit, Simon's wife's mother		1 <sup>23-31</sup>	4 <sup>31-39</sup>

## FIRST GENERAL CIRCUIT

Cleansing of a leper, Healing a palsied man	8 <sup>2-4</sup> 9 <sup>2-8</sup>	1 <sup>40-212</sup>	5 <sup>12-26</sup>
Call of Matthew	9 <sup>9-13</sup>	2 <sup>13-17</sup>	5 <sup>27-29</sup>
Discourse on Fasting: Two Parables	9 <sup>14-17</sup>	2 <sup>18-22</sup>	5 <sup>33-39</sup>
Sabbath Observance: Pluck- ing corn	12 <sup>1-8</sup>	2 <sup>23-28</sup>	6 <sup>1-5</sup>
Miracle of withered hand	12 <sup>9-14</sup>	3 <sup>1-6</sup>	6 <sup>6-11</sup>
Ordination of Twelve Apostles	10 <sup>1-5</sup>	3 <sup>13-19</sup>	6 <sup>12-17</sup>
THE SERMON ON THE MOUNT	5 <sup>1-727</sup>		6 <sup>17-49</sup>
THE SERMON ON THE PLAIN			7 <sup>1-10</sup>
A Centurion's servant healed at Capernaum	8 <sup>5-13</sup>		7 <sup>11-17</sup>
Raising of Widow's son at Nain			7 <sup>18-35</sup>
Message from John the Baptist	11 <sup>2-7</sup>		7 <sup>36-50</sup>
The anointing of Jesus			

## SECOND GENERAL CIRCUIT

Preaching through Galilee			8 <sup>1-3</sup>
Demoniac healed, Beelzebub controversy	12 <sup>22-37</sup>	3 <sup>22-30</sup>	11 <sup>14-26</sup>
Scribes and Pharisees seek a sign	12 <sup>38-45</sup>		11 <sup>29-32</sup>
Interruption by mother and brethren	12 <sup>46-50</sup>	3 <sup>31-35</sup>	8 <sup>19-21</sup>
Teaching by Parables of the Kingdom	13 <sup>1-53</sup>	4 <sup>1-20</sup> 26-32	8 <sup>4-15, 18</sup> 13 <sup>18-21</sup>
Jesus stills the storm	8 <sup>23-27</sup>	4 <sup>35-41</sup>	8 <sup>22-25</sup>
Gadarene demoniac healed	8 <sup>28-34</sup>	5 <sup>1-20</sup>	8 <sup>26-39</sup>
Jairus' daughter and woman with issue	9 <sup>18-26</sup>	5 <sup>21-43</sup>	8 <sup>40-56</sup>
Healing of two blind men and dumb demoniac	9 <sup>27-34</sup>		
In Nazareth—unbelief		6 <sup>1-6</sup>	
Mission of the Twelve	10 <sup>1-42</sup>	6 <sup>7-11</sup>	9 <sup>1-6</sup>
Death of John the Baptist	14 <sup>1-12</sup>	6 <sup>14-29</sup>	9 <sup>7-9</sup>



## THIRD GENERAL CIRCUIT

	Matthew	Mark	Luke	John
Feeding of the Five Thousand	14 <sup>13-21</sup>	6 <sup>31-44</sup>	9 <sup>10-17</sup>	6 <sup>25</sup>
Walking on the water	14 <sup>22-33</sup>	6 <sup>45-52</sup>		6 <sup>26-59</sup>
Discourses : the Bread of Life, pollution	15 <sup>1-20</sup>	7 <sup>1-23</sup>		
Syrophœnician woman healed	15 <sup>21-28</sup>	7 <sup>24-30</sup>		
Deaf and dumb man healed and many others	15 <sup>29-31</sup>	7 <sup>31-37</sup>		
Feeding of the Four Thousand	15 <sup>31-39</sup>	8 <sup>1-10</sup>		
Pharisees seek a sign	16 <sup>1-4</sup>	8 <sup>11-13</sup>		
The disciples and the leaven	16 <sup>5-13</sup>	8 <sup>14-21</sup>		
Blind man healed at Bethsaida		8 <sup>22-26</sup>		
Peter's Great Confession	16 <sup>13-20</sup>	8 <sup>27-33</sup>	9 <sup>18-27</sup>	
First Prediction of the Passion	16 <sup>21-28</sup>			
THE TRANSFIGURATION	17 <sup>1-8</sup>	9 <sup>2-8</sup>	9 <sup>28-36</sup>	
The disciples are puzzled	17 <sup>9-13</sup>	9 <sup>9-13</sup>		
Healing of epileptic child	17 <sup>14-20</sup>	9 <sup>14-29</sup>	9 <sup>37-43</sup>	
Second Prediction of the Passion	17 <sup>22, 23</sup>	9 <sup>30-32</sup>	9 <sup>44, 45</sup>	
Question of Temple tribute	17 <sup>24-27</sup>			
Teaching of humility and stumbling blocks	18 <sup>1-10</sup>	9 <sup>33-50</sup>	9 <sup>46-50, 57-62</sup>	
Teaching on docility, forgive- ness, prayer	18 <sup>12-35</sup>			

## JOURNEY TO JERUSALEM : FEAST OF TABERNACLES

Unfriendliness of Samaritans, James and John rebuked	9 <sup>51-62</sup>	
Mission and return of the Seventy	10 <sup>1-24</sup>	
Parable of the Good Samaritan	10 <sup>25-37</sup>	
Martha's complaint of Mary	10 <sup>38-42</sup>	
Discourses in the Temple : the adulteress		7 <sup>14-859</sup>
Cure of a man born blind : the Good Shepherd		9 <sup>1-1021</sup>

## AFTER THE FEAST : IN JERUSALEM AND PERÆA

Teaching to pray : the impor- tunate friend	11 <sup>1-13</sup>
Dines with a Pharisee ; de- nounces Pharisees and scribes	11 <sup>14-121</sup>
Teaching on God's providence, covetousness, watchfulness	12 <sup>2-48</sup>
Teaching on repentance : parable of fig-tree	13 <sup>1-9</sup>

## AFTER THE FEAST: IN JERUSALEM AND PERÆA—contd.

	Matthew	Mark	Luke	John
Woman with spirit of infirmity healed			13 <sup>10-17</sup>	
Journeying in Peræa: teaching of lost privileges			13 <sup>22-35</sup>	

## JOURNEYS TO JERUSALEM

The Feast of Dedication				10 <sup>22-42</sup>
Healing the man with the dropsy			14 <sup>1-6</sup>	
Parable of the Marriage Feast			14 <sup>7-24</sup>	
Counting the cost of discipleship			14 <sup>25-35</sup>	
Parables: Lost Sheep, Piece of Silver, Prodigal Son			15 <sup>1-32</sup>	
Parables: Unrighteous Steward, Dives and Lazarus			16 <sup>1-21</sup>	
Teaching on forgiveness, faith, humility			17 <sup>1-10</sup>	
Raising of Lazarus				11 <sup>1-46</sup>
The ten lepers			17 <sup>11-19</sup>	
The Coming of the Kingdom question			17 <sup>20-25</sup>	
Parables: Unrighteous Judge, Pharisee and Publican			18 <sup>1-14</sup>	
Teaching on Divorce and Marriage	19 <sup>3-12</sup>	10 <sup>2-12</sup>		
Blessing of the Children	19 <sup>13-15</sup>	10 <sup>13-16</sup>	18 <sup>15-17</sup>	
The obstacle of riches	19 <sup>16-26</sup>	10 <sup>17-27</sup>	18 <sup>18-30</sup>	
The Labourers in the vineyard	20 <sup>1-16</sup>			
Third Prediction of the Passion	20 <sup>17-19</sup>	10 <sup>32-34</sup>	18 <sup>31-34</sup>	
Ambition of the sons of Zebedee	20 <sup>20-28</sup>	10 <sup>35-45</sup>	22 <sup>24-27</sup>	
Zacchæus the publican			19 <sup>1-10</sup>	
Healing blind Bartimæus	20 <sup>29-34</sup>	10 <sup>46-52</sup>	18 <sup>35-43</sup>	
Parable of the pounds	25 <sup>14-30</sup>		19 <sup>11-28</sup>	
Mary anoints Jesus in Bethany	26 <sup>6-13</sup>	14 <sup>3-9</sup>	(7 <sup>36-50</sup> )	12 <sup>1-8</sup>
The chief-priests' plot				12 <sup>10, 11</sup>

## HOLY WEEK

The Triumphal Entry ( <i>Sunday, March 13</i> )	21 <sup>1-11</sup>	11 <sup>1-11</sup>	19 <sup>29-40</sup>	12 <sup>12-20</sup>
Foretells the destruction of Jerusalem			19 <sup>41-44</sup>	
Cursing the fig-tree ( <i>Monday, March 14</i> )	21 <sup>18, 19</sup>	11 <sup>12-14</sup>		

HOLY WEEK—contd.

	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Second cleansing of the Temple	21 <sup>12, 13</sup>	11 <sup>15-19</sup>	19 <sup>45, 46</sup>	
The children's praise	21 <sup>14-17</sup>			
Christ's authority questioned		11 <sup>27-33</sup>		
Parables: Two Sons, Vineyard ( <i>Tuesday, March 15</i> )	21 <sup>28-45</sup>	12 <sup>1-12</sup>	20 <sup>9-18</sup>	
The King's Marriage Feast	22 <sup>1-14</sup>			
Herodians and Sadducees try to trap Christ	22 <sup>15-33</sup>	12 <sup>13-27</sup>	20 <sup>20-40</sup>	
• Question of a scribe and counter-question	22 <sup>34-40</sup>	12 <sup>28-37</sup>		
Denunciation of scribes and Pharisees	23 <sup>1-33</sup>	12 <sup>38-40</sup>	20 <sup>45-47</sup>	
The Widow's mite		12 <sup>41-44</sup>	21 <sup>1-4</sup>	
Greeks come to Jesus				12 <sup>20-36</sup>
Fall of Jerusalem and Second Coming	24 <sup>1-45</sup>	13 <sup>1-27</sup>	21 <sup>5-28</sup>	
Parables: Ten Virgins, Talents, Sheep and Goats	25 <sup>1-46</sup>			
The Preparation, Betrayal ( <i>Thursday, March 16</i> )	26 <sup>14-19</sup>	14 <sup>1, 2, 12-16</sup>	22 <sup>1-13</sup>	
The Paschal Supper	26 <sup>20-29</sup>	14 <sup>17-26</sup>	22 <sup>14-23</sup>	13 <sup>1-3</sup>
The Disciples' Contention			22 <sup>24-30</sup>	
Washing the Disciples' feet				13 <sup>4-20</sup>
The Traitor revealed	26 <sup>21-25</sup>	14 <sup>18-21</sup>	22 <sup>22, 23</sup>	13 <sup>21-30</sup>
Jesus predicts the disciples' desertion. Peter's vehemence	26 <sup>31-35</sup>	14 <sup>27-31</sup>	22 <sup>31-34</sup>	13 <sup>38</sup>
The discourses after supper				14 <sup>1-16</sup>

TRIALS AND CRUCIFIXION

The Agony in Gethsemane: the apostles' sleep	26 <sup>36-46</sup>	14 <sup>32-42</sup>	22 <sup>39-46</sup>	18 <sup>1</sup>
The betrayal and arrest. Malchus' ear struck off	26 <sup>47-56</sup>	14 <sup>43-50</sup>	22 <sup>47-53</sup>	18 <sup>2-11</sup>
A young man flees naked		14 <sup>51, 52</sup>	22 <sup>54</sup>	18 <sup>12-16</sup>
Jesus led before Annas, Peter follows				
Peter's denials of Christ	26 <sup>69-75</sup>	14 <sup>66-72</sup>	22 <sup>55-62</sup>	18 <sup>17, 18</sup>
Jesus before Caiaphas, is buffeted and mocked	26 <sup>57-68</sup>		22 <sup>63-65</sup>	18 <sup>19-27</sup>
Informal meeting of the Sanhedrin		14 <sup>53-65</sup>		
Formal meeting of the Sanhedrin ( <i>Friday</i> )	27 <sup>1, 2</sup>	15 <sup>1</sup>	22 <sup>66-71</sup>	
Christ before Pilate	27 <sup>11-26</sup>	15 <sup>2-15</sup>	23 <sup>1-7, 13-25</sup>	18 <sup>28-19<sup>16</sup></sup>

## TRIALS AND CRUCIFIXION—contd.

	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Christ before Herod			23 <sup>8-12</sup>	
Crowned with thorns and mocked	27 <sup>27-31</sup>	15 <sup>16-20</sup>	23 <sup>11</sup>	19 <sup>1, 2</sup>
Remorse and suicide of Judas	27 <sup>3-10</sup>			
Simon of Cyrene carries the cross to Golgotha	27 <sup>32, 33</sup>	15 <sup>21-23</sup>	23 <sup>26</sup>	
Jesus speaks to the mourning women			23 <sup>27-31</sup>	
Crucifixion and superscription, Christ mocked	27 <sup>34-44</sup>	15 <sup>24-32</sup>	23 <sup>33-43</sup>	19 <sup>17-30</sup>
Rending of the veil and other signs	27 <sup>51-53</sup>	15 <sup>38</sup>	23 <sup>44-46</sup>	
Testimony of the centurion	27 <sup>54</sup>	15 <sup>39</sup>	23 <sup>47</sup>	
Watching of the women	27 <sup>55, 56</sup>	15 <sup>40, 41</sup>	23 <sup>48</sup>	
Piercing Jesus' side				19 <sup>31-37</sup>
Joseph of Arimathæa takes away the body	27 <sup>57-60</sup>	15 <sup>42-46</sup>	23 <sup>50-53</sup>	19 <sup>38-42</sup>
Jews go to Pilate: a guard placed over the tomb	27 <sup>62-66</sup>			

## RESURRECTION APPEARANCES AND ASCENSION

Women carry spices to the tomb ( <i>Sabbath</i> )	28 <sup>1</sup>	16 <sup>1, 2</sup>	23 <sup>54-56</sup>	20 <sup>1</sup>
Appearance to Mary Magdalene who tells the disciples		16 <sup>9-11</sup>		20 <sup>14-18</sup>
An angel rolls away the stone	28 <sup>2-7</sup>			
Appearance to the ministering women	28 <sup>8-10</sup>			
Chief priests bribe the guard	28 <sup>11-15</sup>			
The Journey to Emmaus		16 <sup>12, 13</sup>	24 <sup>13-35</sup>	
Appearance to Peter			24 <sup>34</sup>	
Appearance to ten disciples			24 <sup>36-43</sup>	20 <sup>19-23</sup>
Unbelief of Thomas				20 <sup>24, 25</sup>
Appearance to the eleven in an upper room		16 <sup>14-18</sup>		20 <sup>26-29</sup>
Appearance to Seven at the Sea of Galilee, Draught of Fishes, 'Feed my lambs'				21 <sup>1-23</sup>
Appearance in Galilee. The great Commission	28 <sup>16-20</sup>			
The Ascension. Ac. 1 <sup>6-11</sup>			24 <sup>50-53</sup>	

## ABRIDGED SUMMARY OF THE LIFE OF CHRIST

In or about 8 B.C. Jesus was born in Bethlehem, having been miraculously conceived by His mother Mary, the betrothed of Joseph, who was 'of the seed of David'. Before and at the time of His birth, divine revelations are made to Elizabeth, the mother of John the Baptist, and to others, of the coming of the Christ. King Herod is alarmed. Joseph and Mary escape into Egypt with the infant Jesus. After the death of Herod in 4 B.C. they return to Nazareth in Galilee. At the age of twelve Jesus was taken to the passover at Jerusalem and showed Himself well versed in the writings of the Old Testament.

In A.D. 27 Jesus allowed Himself to be baptized in the Jordan by John the Baptist, whose mission was to proclaim the immediate coming of the Kingdom of God. John preached repentance, a throwing off of the old life and a putting on of a new. At Jesus' baptism the Spirit of God descended on Him. Immediately after this 'the Spirit driveth him forth into the wilderness' where for forty days He was tempted to use His powers in a manner not intended by God. After this temptation Jesus began His ministry both in Galilee and Judæa. John is cast into prison, and Jesus collected disciples around Him, some of them having been John's disciples. To this early period belong the miracle of Cana, the conversation with a woman of Samaria, the healing of a nobleman at Cana, and a paralytic at Bethesda; also, the first cleansing of the Temple.

Christ's ministry in Eastern Galilee begins with His final call of His twelve Apostles. Here He appears as a Teacher of wonderful 'authority', giving new explanations of, and even revising the Mosaic Law. With this authority to teach is bound up His miraculous power over diseases and natural processes. To this period belong many miracles, performed for the most part in or near Capernaum. Jesus heals a demoniac and Simon's wife's mother, a paralytic, a centurion's servant, and the son of a widow at Nain. He calms a storm on the lake, heals the Gergesene demoniac,

and raises Jairus' daughter. He concentrates on the training of His disciples, sends out the Twelve on a mission of preaching and healing, and feeds the 5,000. Although rejected in Nazareth He produced a profound impression in Galilee, and His disciples are filled with joy.

Embassies from Jerusalem cause opposition to the preaching of Jesus. Consequently He goes north to the neighbourhood of Tyre and Sidon, where He heals the daughter of a Syrophenician woman. When He returns south He goes to Decapolis, feeds 4,000, heals a blind man at Bethsaida, and then goes to the neighbourhood of Cæsarea Philippi. Here Peter confesses His Messiahship, and Jesus, by way of further training of His disciples, reveals to them the nature of this Messiahship, which they are unwilling to understand. He proclaims to them in secret His coming rejection, suffering and death which they do not thoroughly understand until after His crucifixion. On descending from the Mount of Transfiguration He heals a lunatic child, a cure which the imperfect faith of His disciples had been unable to effect.

Then follows a period of journeying to and from Jerusalem where Jesus attends the Feast of Tabernacles, discourses in the Temple, meets the hostility of the scribes and Pharisees with boldness and severity, and teaches in parables which directly point to their lost opportunities and foretell judgment to come. To this period belong the mission of the Seventy, Martha's complaint of Mary in Bethany, and later the raising of their brother Lazarus, the cure in the Temple of a man born blind, the healing of a woman with a spirit of infirmity, of a man with the dropsy, of the ten lepers, and of blind Bartimæus. Mary anoints Jesus in Bethany and the chief priests plot against Him.

The arrival at Jerusalem for the Feast of the Passover begins with a triumphal entry into the city, and Jesus is proclaimed as the Messiah both by His Galilæan friends at Jerusalem for the Feast, and by many of the Jerusalem Jews who had been impressed by the raising of Lazarus. Jesus, however, refuses the rôle of nationalist hero. He



cleanses the Temple a second time, answers questions that are put to tempt Him, denounces the religious leaders, privately announces to His disciples the destruction of Jerusalem and the end of the world. He spends Wednesday in retirement at Bethany, and at the last supper\* on Thursday continues the preparation of His disciples for the future. He washes His disciples' feet, indicates which of them is to betray him and institutes the Holy Eucharist. Late on the same night He went with His disciples to Gethsemane and was there betrayed and arrested. The disciples flee and Jesus is led to the palace of Annas, questioned and mocked. He is denied by Peter, and is brought before the Sanhedrin, is accused of blasphemy, condemned and sent to Pilate. He is accused of high treason before Pilate, who can find no fault in Him and sends Him to Herod Antipas. He is scourged and is finally delivered over to His death by crucifixion on Golgotha by Pilate.

## APPENDIX II

### THE CHRONOLOGY OF THE GOSPELS

THIS is a subject about which there has been much discussion extending over a period of centuries, and though recent researches and discoveries of papyri in Egypt have thrown light upon various problems in connection with it, there are still points that await a final definite decision. The limits of difference, however, between scholars are now comparatively small. The three principal events in the life of Christ with which we are concerned are the Birth, the Baptism and the Crucifixion.

**THE BIRTH OF CHRIST.** The exact date of the birth of Christ is uncertain. For a long time the date 4 B.C. was accepted, but this is now generally discredited. Modern scholars appear to be divided in opinion between the years 8 B.C. and 6 B.C., the majority of them inclining towards the earlier date, while some are content to remain undecided between 8 and 7 B.C. After consideration I have placed the event at 8 B.C. There are no data at all for determining the month and the day of the Birth. Our Christmas Day is a comparatively late tradition of the West.

**THE BEGINNING OF THE PREACHING OF JOHN THE BAPTIST.** Luke fixes this in the 15th year of the reign of Tiberius Cæsar. Tiberius succeeded Augustus in August of A.D. 14. This would make the Baptism A.D. 28 or 29, but if reckoned from Tiberius' co-regency (see p. 29) the date would become A.D. 26 or 27, and this agrees with the statement made in Jn. 2<sup>20</sup>, "Forty and six years was this temple in building."

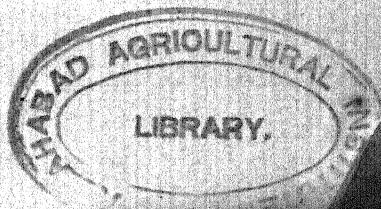
**THE LENGTH OF THE MINISTRY.** This has been variously estimated at one, two and three years. The conclusion adopted in this book is two full years, three spring tides,

as this brings in the three Passovers mentioned in *John* (2<sup>13, 23</sup>, 6<sup>4</sup>, 11<sup>55</sup>). Three springs are also indicated in *Mark* (2<sup>23</sup>, plucking ears of corn; 6<sup>39</sup>, 5,000 on "the green grass"; and 14<sup>1</sup> (the last Passover)).

THE CRUCIFIXION. This date also has been the subject of much controversy. It has been put as early as A.D. 27, and as late as A.D. 36. The date March 18th, A.D. 29, is now almost universally adopted as it meets the necessary lunar conditions. The moon was at the full on that day and year.

The error in our ordinary calendar by which our Christian era is reckoned was due to Dionysius Exiguus, a monk of Rome in the 6th century, who fixed the birth of Christ relatively to the Roman year at a period between 1 B.C. and A.D. 1. That this date is altogether wrong is clear from two facts. 1. We know from *Matthew* that Jesus was born in the reign of Herod the Great. 2. We know from Josephus that Herod died in the early spring of the year corresponding to 4 B.C.

H \*



## APPENDIX III

### CHRONOLOGICAL TABLE

B.C.	ROMAN EMPIRE	B.C.	JEWISH AND CHRISTIAN HISTORY
		175	Accession of Antiochus Epiphanes
		167	Rise of the Maccabees, Mattathias the Hasmonean
		165	Judas Maccabæus recovers Jerusalem. Restores daily worship in the Temple. Feast of Dedication instituted (December)
		161	Death of Judas Maccabæus in battle
		160	Jonathan, his brother, elected captain by the Jews
		143	is treacherously murdered
		142	Simon Maccabæus, High Priest, First year of Freedom of Jerusalem
133	} The Gracchi	135	Murder of Simon. John Hyrcanus succeeds
131		130	John Hyrcanus destroys the temple on Mt. Gerizim
		105	Aristobulus succeeds, calls himself king of Judæa
		104	Jannæus succeeds Aristobulus
86	Death of Marius	84	Enlarges his kingdom
		78	Death of Jannæus, Hyrcanus II High Priest
78	Death of Sulla	75	Birth of Hillel
70	Pompey and Crassus consuls	72	Birth of Herod the Great
		63	Pompey confirms Hyrcanus on the throne, takes Jerusalem
63	Catiline's conspiracy	54	Crassus plunders the Temple
60	First Triumvirate	47	Antipater, father of Herod, made Procurator of Judæa, Herod Governor of Galilee. Trial before Sanhedrin, now first
49	Cæsar crosses the Rubicon		

B.C.	ROMAN EMPIRE	B.C.	JEWISH AND CHRISTIAN HISTORY
44	Death of Julius Cæsar March 15		mentioned. Shemaiah and Abtalion
43	2nd Triumvirate, Pompey, Crassus and Cæsar	43	Antipater poisoned, avenged by his sons Phasaël and Herod
42	Battle of Philippi	40	Parthians take Jerusalem. Herod flees to Rome where he is made King of Judæa
31	Battle of Actium	38	Herod marries Mariamne
		36	captures Jerusalem and establishes himself as King of Judæa
30	Augustus first made Emperor	34	Hillel and Shammai
29	Temple of Janus shut	30	Death of Hyrcanus II
24	Vergil writes Æneid	29	Herod executes Mariamne
		25	rebuilds Samaria and calls it Sebaste
19	Death of Vergil	22	receives from Augustus Trachonitis, Auranitis, and Batanea
			begins to build Cæsarea
		17	begins to build a new temple at Jerusalem
		14	obtains from Agrippa a confirmation of the privileges granted to the Jews
8	Census year*	8 } BIRTH OF CHRIST	
		7 }	
		6	Herod has Mariamne's sons strangled
		4	Death of Herod. Reign of Archelaus, Herod Antipas and Herod Philip
A.D.		A.D.	
6	Census year	6	Death of Hillel. Archelaus banished, Judæa becomes a Roman Province. Revolt of Zealots under Judas
14	Death of Augustus (Aug. 19)	14	Annas High Priest to 15
	Accession of Tiberius	17	Caiaphas High Priest to 36
		26	Pontius Pilate 5th Procurator
		27	Baptism of Christ
		29	CRUCIFIXION, March 18th

A.D.	ROMAN EMPIRE	A.D.	JEWISH AND CHRISTIAN HISTORY
37	Death of Tiberius (Mar. 16). Accession of Caligula	33?	Conversion of St. Paul
		39	Disturbances at Jerusalem owing to Caligula's order to set up his statue. Antipas banished to Lyons in Gaul
41	Death of Caligula (Jan. 24). Accession of Claudius	41	Accession of Agrippa I. Conversion of Cornelius (Ac. 10)
44	Romans in Britain	44	Death of Agrippa I (Ac. 12). Judæa annexed to Syria
		46-7	Famines in Judæa (Ac. 11 <sup>28-30</sup> )
		47-8	First Missionary Journey (Ac. 13 <sup>4-14</sup> <sup>26</sup> )
		49	Jews expelled from Rome including Aquila and Priscilla (Ac. 18 <sup>2</sup> )
51	Gallio proconsul of Achaia		Council at Jerusalem. Second Missionary Journey (Ac. 15 <sup>40</sup> )
54	Accession of Nero	52	Third Missionary Journey (Ac. 18 <sup>23</sup> )
		56-8	Felix superseded by Festus (Ac. 24 <sup>27</sup> ). Paul imprisoned at Casarea
64	Great fire at Rome	59	Paul reached Rome (Ac. 25 <sup>11</sup> )
68	Civil Wars. Death of Nero. Accession of Vespasian	64	Peter (?) and Paul martyred
79	Accession of Titus	70	Destruction of Jerusalem



## APPENDIX IV

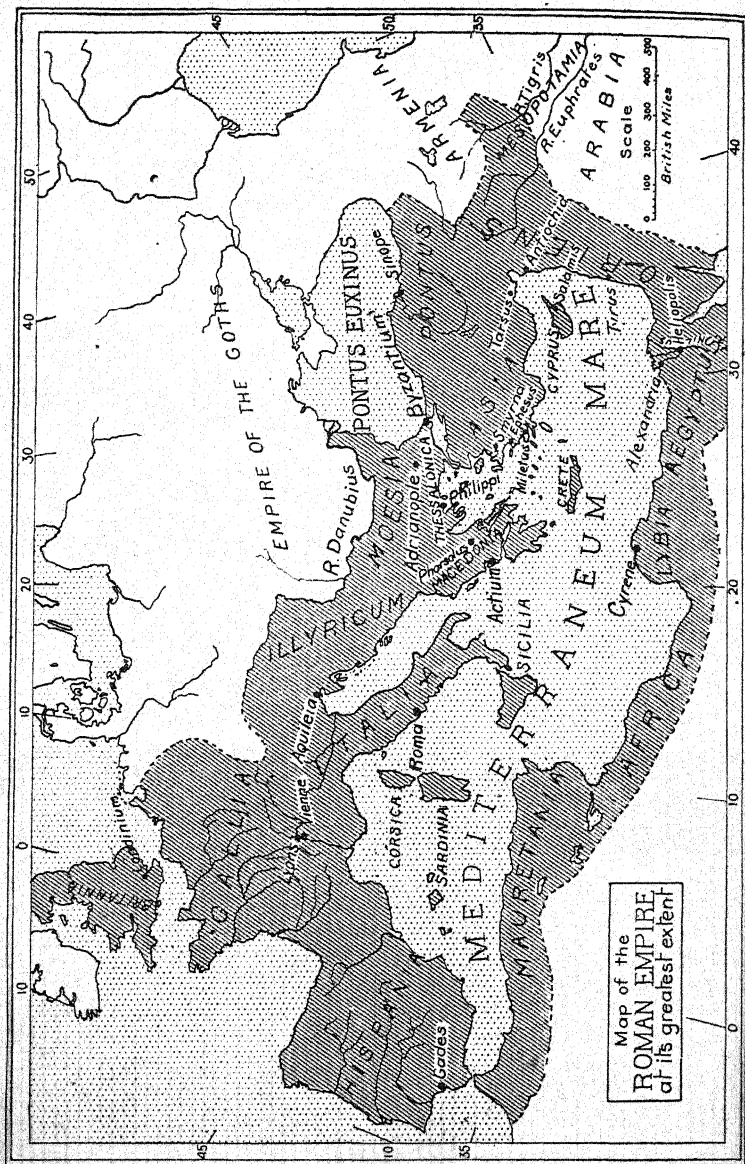
### THE GEOGRAPHY OF THE GOSPELS

NOTE.—The names of places mentioned in the Gospels are printed in bold type.

THESE few pages are not intended to furnish a complete Geography of Palestine, nor are the maps which accompany them intended to do more than illustrate the Gospel narrative as given in the preceding pages. The writer's chief aim has been to add some little vividness to the story of the life of Christ and to enable the interested reader to create a mental picture of our Lord and His followers in their daily wanderings through the fertile and populous districts of **Galilee**, the worldly, half-pagan territory of **Samaria**, the deep valley of the **Jordan** and in the more isolated and inhospitable land of **Judæa**. There can be no perfect understanding of a people without some knowledge of the geographical influences to which they were subjected. We add to our understanding of Christ even by a knowledge of the climatic conditions and main structural features of the land in which He lived.

A painstaking calculation has estimated that the travels of Christ, recorded in the Gospels, extended over 2,244 miles, and we are told that He went through very many cities and villages, yet it always comes as a surprise to us that there are in all the Gospels the names of only eighteen cities and villages visited by Christ, and the sites of several of these are either unknown or not known with certainty.

EXTENT. It is not generally realized how small Palestine is, no greater in extent than one-sixth the size of England. From Dan in the north (at the foot of Mount Hermon) to Beersheba in the south is less than 130 miles in a straight line, and from the sea to the desert in the west is less than 100 miles at the widest point.



**CLIMATE.** Palestine is a land of climatic contrasts. Generally speaking, a short and rainy winter (about fifty days) is followed by a dry and scorchingly hot summer when perhaps no rain will fall for 5 or 6 months. Springs are small and intermittent, and the natives depend a good deal on their wells and cisterns hewn out of the rock. Tropical plants grow in the Jordan valley, Alpine plants on Mount Hermon, and there are great tracts of country where the drought is such that nothing is produced in the late summer but prickly weeds. The prevailing wind is south-west or west in the rainy periods and south-east (the Sirocco) from the Arabian desert in the dry season. The shortest day is one of ten hours, the longest of only fourteen. The mean annual temperature of the maritime plain is 70° Fahr., the average temperature of Jerusalem and of the upland as a whole is 62°. In the valley of the Jordan the thermometer rarely sinks below 77° and goes as high as 130°. The barley harvest here ends with the middle of April. The trans-Jordan region has an extreme climate often varying between 80° and below freezing point within 24 hours.

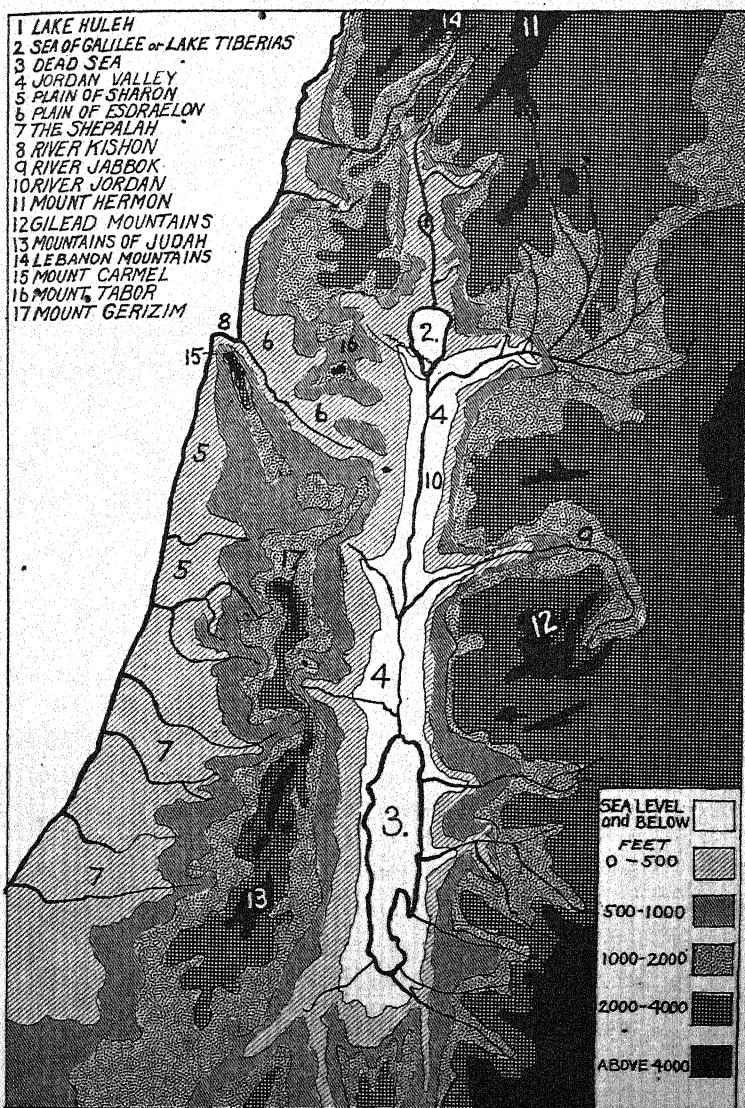
**GENERAL GEOGRAPHY.** One of the most interesting physical features of Palestine, due to a geological 'fault,' is the Jordan valley, running north and south through the middle of it, with a swift running river connecting three lakes and ending in the Dead Sea, nearly 1,300 feet below sea-level. On each side of this valley is a range of mountains, the Central Range on the west, the Eastern range on the Arabian side. The mountains on the west of the Jordan scarcely reach 4,000 feet above the Mediterranean. The highest mountain is Mount Hermon on the northern border of Palestine. This is more than 9,000 feet. The mountains are generally rounded and can be crossed on horseback. Those around Nazareth are all under 2,000 feet. In the south is a mountainous desert, to the east lies the elevated plateau of the Syrian steppe.

**PLAINS.** Roughly speaking the *Maritime Plain* runs north and south the whole length of Palestine. It is,

however, interrupted by some of the mountains of Galilee which run out into the sea in headlands. Its width varies from 5 miles in the north to 25 in the south. Galilee is separated from Samaria by the *Plain of Esdraelon*. Lower Galilee contains a number of small elevated plains running east and west.

GALILEE, in which we are most interested, is divided into two parts, Upper Galilee and Lower Galilee. The Jordan valley will be treated separately. Upper Galilee consists of a series of high plateaux, divided by deep irregular valleys. Water is fairly abundant here, but there are few towns of importance. Lower Galilee is a rich and fertile land sloping gently to the west and south. Most of the references in the Gospels are to Lower Galilee. Its hills, of no great height, run east and west in parallel ranges intersected by fertile valleys. The land is rich and was productive of much timber, fruit, vines and olives. It contains numerous villages and the ruins of ancient towns. **Nazareth** lies in a sheltered hollow and was in Roman times within reach of two great commercial roads. The Roman capital of Galilee, **Sepphóris**, was four miles north-west. Six miles north of it was **Cana of Galilee** (Jn. 2<sup>1-11</sup>, 4<sup>46</sup>). There is to-day a carriage road from Nazareth to Tiberias, the only existing town of importance on the Sea of Galilee. The footsteps of Christ must have taken him by roads further north, probably by Cana, to **Magdala**, **Capernaum** and **Chorazin**. Across the Jordan once was **Bethsaida**, called by the Romans Bethsaida Julias. The Plain of Esdraelon in the south-west was traversed diagonally by one of the most famous roads from Mesopotamia to Egypt. At the foot of the mountains of Nazareth which bound the plain on the north is the village of **Nain** (Lk. 7<sup>11-23</sup>). There is good reason to suppose that in the time of our Lord Lower Galilee was an extremely rich and prosperous district, "covered with wealthy Greek cities, the unmistakable evidence of the greatness of the Imperial civilization and power".

- 1 LAKE HULEH
- 2 SEA OF GALILEE or LAKE TIBERIAS
- 3 DEAD SEA
- 4 JORDAN VALLEY
- 5 PLAIN OF SHARON
- 6 PLAIN OF ESDRAELON
- 7 THE SHEPALAH
- 8 RIVER KISHON
- 9 RIVER JABBOK
- 10 RIVER JORDAN
- 11 MOUNT HERMON
- 12 GILEAD MOUNTAINS
- 13 MOUNTAINS OF JUDAH
- 14 LEBANON MOUNTAINS
- 15 MOUNT CARMEL
- 16 MOUNT TABOR
- 17 MOUNT GERIZIM



PHYSICAL MAP OF PALESTINE



SAMARIA is a fertile region of rounded hills and many plains, with not infrequent springs. Near the centre of Samaria is **Sychar** (Jn. 4<sup>5</sup>), formerly identified with Shechem (mod. Nablus), now more usually with 'Askar at the east foot of Mt. Ebal. Mount Gerizim (Jn. 4<sup>20</sup>) lies a little to the south-west. At the eastern foot of Gerizim, and less than a mile from Sychar, is **Jacob's Well** (Jn. 4<sup>6</sup>) which, as the narrative indicates, is of great depth (about 100 feet). Recent investigations have revealed the site of the city of Samaria (Ac. 8<sup>5</sup>), beautifully placed in the midst of rich cornfields and surrounded by hills. The ruins of the extensive buildings of Herod the Great are clearly seen. Roads radiate in every direction from the centre of Samaria running south to Jerusalem, Hebron and Beersheba, north through Galilee, north-north-east to Scythopolis, the largest of the cities of the Decapolis, and north-north-west to Cæsarea.

JUDÆA is an inhospitable country south of Samaria, isolated from the rest of the world by natural frontiers on three sides. On the south lay uninhabitable desert, on the east the Wilderness of Judæa, the Dead Sea and the Jordan, on the west are steep mountains with only three passes leading to the lowland that borders the sea. The province consists for the most part of high table-land from 2,000 to 3,000 feet above sea level, bare and sterile, with few springs and a shallow soil. There are, however, some deep valleys of great productivity, and the hills afford good pasturage for sheep and goats. Between **Jerusalem** and **Jericho** stretches for twenty miles the completely barren mass of mountains descending 4,000 feet from the **Mount of Olives** to the Dead Sea, and referred to in the Gospels as the **Wilderness**. It was in this region that John the Baptist began his mission and it was here that Christ endured His 40 days' fast and temptation. Here, "for eight months in the year, no green blade of grass is visible and no spring nourishes a solitary tree. Dry, scorched, and crumbling hill sides and stony torrent beds, where scant rushes of water occur scarcely a dozen days in



the year, make up the scenery. It is almost rainless" (Peake). This desolate region reaches almost to **Bethlehem** five and a half miles south of Jerusalem. This is an attractive place, beautifully situated in the Judean highlands, with magnificent views. **Bethphage**, **Bethany** and the Mount of Olives form a closely connected group to the east of Jerusalem. The village of Bethany probably lay rather higher up the mountain than the village which is now known by the same name and Bethphage, the site of which has not been discovered, will have been nearer Jerusalem. Between Jerusalem and the Mount of Olives is the Brook Kedron and over the brook was the Garden of **Gethsemane**. The **Pool of Siloam** (Jn. 9<sup>1-7</sup>) was at the southern end of Jerusalem.

THE JORDAN VALLEY commences outside Palestine near Mt. Lebanon in the north and is mainly fed by three rivers which meet about 10 miles north of the Sea of Galilee. In less than 9 miles the valley of the Jordan descends to the lake, 680 feet below the sea level. In New Testament times **Cæsarea Philippi** stood on one of the northern tributaries of the Jordan, at the foot of Mount Hermon. It is now generally believed that the scene of the Transfiguration was located on one of the neighbouring spurs of this mountain. This was the most northerly point of our Lord's journeyings. The **Sea of Galilee** is 12½ miles long and 8 miles across at its greatest width. The northern shore is extremely fertile and the scenery at certain seasons very beautiful. South of the lake the great plain is four miles wide and stretches, in varying width, to the Dead Sea. In contrast to the Dead Sea, the Sea of Galilee is clear and its water fresh, abounding in fish. In the time of our Lord eleven cities and towns flourished on or near its shores. On the north shore were the Jewish cities of Magdala, **Capernaum**, **Bethsaida** and a little inland, on the hills **Chorazin**; to the east were Greek cities **Gergesa**, Gamala, Hippos, and Gadara. On the west Tiberias, "the only surviving town of importance on the lake to-day," and two other cities. From the Sea

**PALESTINE**

**LEGION OF CAESAREA**  
**TETRARCHY OF LYSIANUS**  
**TETRARCHY OF PHILIP**  
**TETRARCHY OF HERODANTIPAS**  
**UNDER ROMAN PROCURATORS**  
**KINGDOM OF NABATAE**

**Roman Roads**  
**Free Cities**

**THE DIVISION OF PALESTINE INTO TETRARCHIES**  
 English Miles

**ROMAN PROVINCE OF JUDEA**  
**ARABIA**  
**SYRIA**  
**TETRARCHY OF PHILIP**  
**TETRARCHY OF LYSIANUS**  
**TETRARCHY OF HERODANTIPAS**

**SCALE**  
 0 5 10 20 30 40 Miles

of Galilee to the Dead Sea is a distance of 65 miles and in that distance the Jordan descends to a depth of 1,290 feet, the depth of the Dead Sea below sea level. The Herodian **Jericho** lay further west than the modern town of the same name, at the foot of the western hills. It possessed a good winter climate, was well supplied with water, and "was almost a fashionable suburb of Jerusalem." It was of considerable natural strength.

• The district east of the Jordan is richer and more varied than the west. Here were many of the great cities of the **Decapolis** between Hippos on the north and Philadelphia in the south. Scythopolis, the largest of them, was on the west of the Jordan. These all belonged to a league of Greek free cities. Peræa, on the east of the Jordan and south and west of Decapolis, was a Jewish district administered from Samaria. It is a pastoral country consisting of rolling downs. Jews often travelled between Galilee and Jerusalem by way of Peræa in order to avoid the hostile Samaria (Mk. 10<sup>1</sup>).

### THE POLITICAL DIVISIONS OF PALESTINE

These in the time of our Lord were as follows :

*The Country of the Ituræans* included the mountains of the Lebanons and Chalcis in the north, **Abilene** ruled by the tetrarch Lysanias (Lk. 3<sup>1</sup>) in the east and part of the dominions of Philip in the south.

*The Territory of the Phœnician and Greek cities on the Coast*, **Sidon**, **Tyre**, and Ptolemais. The extent of this territory is not certainly known. Mt. Carmel belonged to it and the territory of Tyre was the northern boundary of Galilee.

*The Tetrarchy of Philip* included the southern part of Ituræa, Trachonitis, Batanea, Auranitis and Gaulonitis. But within it were certain Greek cities not under Philip's jurisdiction.

*The Tetrarchy of Antipas* included Galilee and Peræa. Galilee was bounded on the west by Ptolemais and Carmel ; in the south by Samaria and Scythopolis ; on the east by

the territories of Hippos and Gadara, and by Gaulonitis ; on the north by Tyre and the country of the Tyrians.

*Peræa* was all the country beyond Jordan between the Yarmuk and the Arnon except what belonged to the free cities of Decapolis. It was bounded on the north by Pella ; on the east by the territories of Gerasa and Philadelphia and the Arabians. Its most southerly town was Machærus.

*The Decapolis*, a league of Greek cities, each with a separate territory. Between Galilee and *Peræa* they were contiguous. They included Scythopolis, Hippos, Gadara, Pella, Damascus, Rapham, Kanatha, Abila, Dium (or Dion), Gerasa, Philadelphia.

*The Roman Province*, under the direct rule of the Procurators (after the death of Herod the Great in 4 B.C.) consisted of Samaria, Judæa, and Idumæa. Gaza, however, was a Greek free city.

*Nabateæ* extended all along the eastern border of Palestine. Its capital was Petra.

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The name **Syria**—a shortened form of Assyria—is used several times in the Gospels and *Acts*, as it is used to-day, to include the whole of the western borderland of the Mediterranean (Mt. 4<sup>24</sup>, Lk. 2<sup>2</sup>, Ac. 15<sup>23, 41</sup>, 18<sup>18</sup>, 21<sup>3</sup>). No sharp line divides northern Palestine from Syria. Antioch was its capital.

## THE ROADS OF PALESTINE

The main roads were :

1. The great military road from Egypt, through Gaza and Ascalon, followed the coast, a few miles away from it as far as Mt. Carmel where it turned inland to the Plain of Esdraelon. Here it branched off into different directions. One branch turned right to Scythopolis and the Jordan, another turned back to meet the coast at Ptolemais, a third went over the hills to the Sea of Galilee and then by Cæsarea Philippi to Damascus.

# SEA OF GALILEE

Main Roads

Bridle Roads

SCALE

0 1 2 3 4 5 6

Acho  
Ptolemais

Bay of Acre

MOUNT CARMEL

R. Kishon

Sepphoris

Nazareth

Plain of Esdraelon

Canā

MOUNT TABOR

LOWER GALILEE

UPPER GALILEE

Beltsaidai

Magdala

Dalmatutha

Tiberias

SEA OF GALILEE OR GENNESARET OR LAKE TIBERIAS

Capernaum

Chorazin

Beltsaida Julias

Gaulanitis

Gergesa

Gomala

Hippolis

Gadara

R. Jordan



Thus Nazareth would be within easy reach of a great commercial road on either side. Caravans might be seen travelling from Damascus to Egypt and Philistia, and pilgrims journeying to and from Jerusalem.

Another ancient route from Jerusalem to Egypt passed through Hebron and Beersheba and onwards through the desert probably by way of Khulasa and Ruheibe.

2. Roads from Jerusalem.
  - (i) To Lydda or Joppa.
  - (ii) To Jericho and across the Jordan.
  - (iii) North to Shechem (Neapolis), Samaria (Sebaste) and Galilee.
  - (iv) South as described above.
3. An inland road from Ptolemais to the Sea of Galilee and thence to Damascus in the north and the cities of Decapolis in the south.
4. There were roads on both sides of the Jordan valley, continued on both sides of the Sea of Galilee.
5. There was another great road from Damascus which, running due south to Philadelphia, then crossing the Jordan, joins the Jerusalem road at Jericho.
6. A coast-road connected Jamnia, Joppa, Cæsarea.

In addition to these great roads (which our Lord seems rather to have avoided) there were many smaller tracks and bridle paths joining village to village, but unsuited for wheeled traffic. The mountain district of Samaria was crossed by a great number of small roads, none of them true caravan routes. From Nazareth a path strikes to Acre.

### OUR LORD'S JOURNEYS IN FOUR PERIODS

In a careful monograph of Messrs. Schofield and Biddulph (1913) the travels of our Lord, beginning with the flight into Egypt and ending with the last journey to Jerusalem have been computed to extend over 2,244 miles distributed over 30 separate journeys.



FIRST AND SECOND PERIOD JOURNEYS

FIRST PERIOD

Bethlehem to Jerusalem and back Lc 2<sup>22</sup>

Bethlehem to Jer  
To Egypt. Mt 2<sup>14</sup>

To Nazareth. Mt 2 23 23

To Jerusalem, LC 2<sup>41</sup> 30

To Nazareth. LC 251

SECOND PERIOD

SECOND PERIOD  
Nazareth to Bethabara Mt-3<sup>13</sup>

To the Wilderness (of Judea) Lc 4'

Both are to Canoe (12<sup>13</sup>) and Coppernook (13<sup>14</sup>) and back.

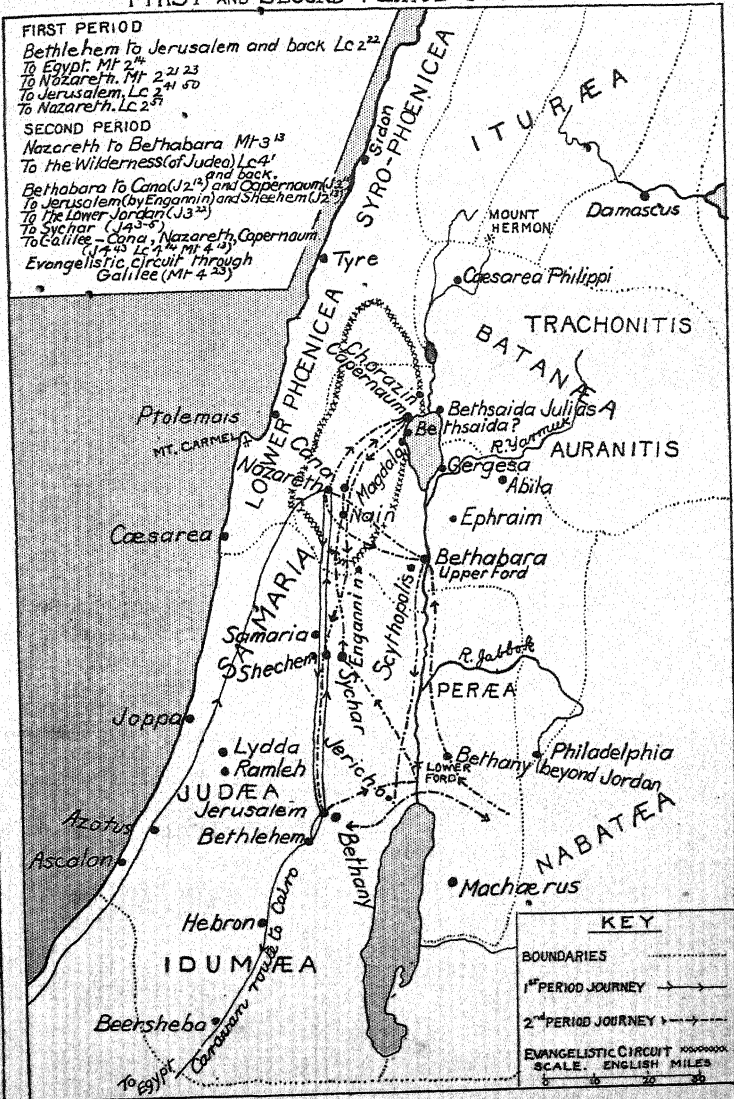
Bethabara to Lana (J2<sup>14</sup>) and Capernaum (J2<sup>15</sup>)  
to Jerusalem (by Engannin) and Shechem (J2<sup>16</sup>)

To the Lower Jordan (J3<sup>22</sup>)

To Galilee - Capa. Nazareth, Capernaum

To Calicut - Lond, Nazari, W  
(J 7 43 LC 7 14 Mt 4 13)

Evangelistic circuit thru  
Galilee (Mt 4:23)



This is perhaps proving too much from the data afforded by the Gospels. What we know certainly from the narratives of the Evangelists is that our Lord visited 18 different towns and villages in the course of His missionary travels. We are told also that He entered into or went through many other cities and villages (Mt. 9<sup>35</sup>, 11<sup>1</sup>; Mk. 6<sup>56</sup>; Lk. 13<sup>22</sup>) but these 18 are all that are named. In the accompanying maps Christ's journeys are divided into four tours, the itinerary of which is roughly traced, and in the sketching of which I have made a free use of the monograph referred to.

1. 8 B.C. to A.D. 27. Bethlehem to Jerusalem (Lk. 22<sup>2-38</sup>) and return. Bethlehem to Egypt (Mt. 2<sup>14</sup>), and return to Nazareth (Mt. 2<sup>21,23</sup>), to Jerusalem for the Passover (Lk. 2<sup>41, 42</sup>), and return (Lk. 2<sup>51</sup>).
2. Nazareth to Bethabara (or Bethany R.V.) (Mt. 3<sup>13</sup>), to the wilderness of Judæa (Lk. 4<sup>1</sup>), to Jerusalem (Lk. 4<sup>9</sup>), to Bethabara (Jn. 1<sup>28,29</sup>), to Cana (Jn. 2<sup>1, 2</sup>), to Capernaum (Jn. 2<sup>12</sup>, Lk. 4<sup>14</sup>), to Jerusalem for the Passover (Jn. 2<sup>13</sup>), to the lower Jordan (Jn. 3<sup>22</sup>), to Sychar (Jn. 4<sup>3-5</sup>), to Galilee, Cana and Nazareth (Jn. 4<sup>43, 46</sup>, Lk. 4<sup>14,15,16</sup>), to Capernaum (Mt. 4<sup>13</sup>), an evangelistic circuit (Mt. 4<sup>23</sup>) throughout all Galilee.
3. Spring A.D. 27 to Spring A.D. 28. Capernaum to Jerusalem for the second Passover (Jn. 5<sup>1</sup>), to Capernaum, to Nain (Lk. 7<sup>11</sup>), to Capernaum (Lk. 8<sup>1</sup>), to Nazareth (Mk. 6<sup>1</sup>), an evangelistic circuit (Mt. 9<sup>35</sup>) ending at Capernaum (Mt. 11<sup>1</sup>), to Bethsaida (Julias) (Lk. 9<sup>10</sup>), Bethsaida (?) on western shore (Mk. 6<sup>45,48, 53</sup>), to Capernaum (Mt. 14<sup>34-15<sup>20</sup></sup>).
4. Spring A.D. 28 to Spring A.D. 29. Capernaum through the borders of Tyre and Sidon, back by Southern Galilee to Decapolis, to Magdala (Mt. 15<sup>21</sup>, Mk. 7<sup>31</sup>, Mt. 15<sup>39</sup>), to Bethsaida Julias and Cæsarea Philippi, to a high mountain (Hermon) (Mk. 9<sup>2</sup>), to Capernaum (Mk. 9<sup>30, 33</sup>), Jerusalem for the Feast of

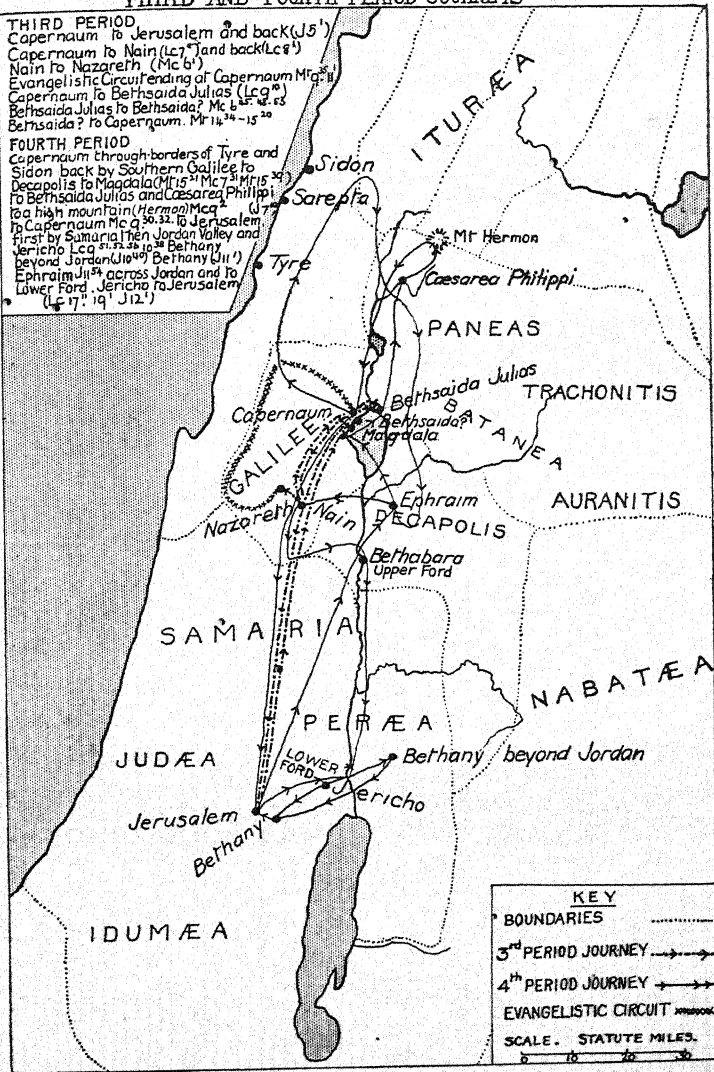
### THIRD AND FOURTH PERIOD JOURNEYS

THIRD PERIOD

THIRD PERIOD  
Capernaum to Jerusalem and back (J<sup>5</sup>)  
Capernaum to Nain (Lc<sup>7</sup>) and back (Lc<sup>9</sup>)  
Nain to Nazareth (Mc<sup>6</sup>)  
Evangelistic Circuit/ending of Capernaum M<sup>9</sup>  
Capernaum to Bethsaida Julias (Lc<sup>9</sup>)  
Bethsaida Julias to Bethsaida; Mc L<sup>9</sup> vs  
Bethsaida; to Capernaum. Mr 14<sup>34-15</sup>

FOURTH PERIOD

**FOURTH PERIOD**  
Capernaum through borders of Tyre and Sidon back by Southern Galilee to Decapolis to Magdala (Mt 15<sup>21</sup> Mc 7<sup>1</sup> Mt 15<sup>30</sup>)  
to Bethsaida Julias and Caesarea Philippi  
to a high mountain (Herman Mt 23<sup>34</sup>)  
to Capernaum (Mc 2<sup>23</sup> Mc 3<sup>33</sup> 16 Jerusalem  
first by Samaria Then Jordan Valley and  
Jericho Lc 4<sup>5</sup> 31, 32, 36, 37 Bethany  
beyond Jordan (Mt 24<sup>32</sup> Bethany (Mt 1<sup>1</sup>)  
Ephraim Jn 1<sup>9</sup> across Jordan and to  
Lower Ford Jericho to Jerusalem  
(Lc 17<sup>11</sup> 19 Jn 12)



Tabernacles (Jn. 7<sup>10</sup>) first by Samaria, then the Jordan Valley and Jericho (Lk. 9<sup>51, 52, 56</sup>, 10<sup>38</sup>),<sup>i</sup> Bethany beyond Jordan (Jn. 10<sup>40</sup>), Bethany (Jn. 11<sup>1, 3, 6, 7, 17</sup>), Ephraim in the wilderness (of Northern Peræa) (Jn. 11<sup>54</sup>) across Jordan, through Galilee and Samaria to the lower ford of Jordan near Bethany, Jericho, Jerusalem (Lk. 17<sup>11</sup>, 19<sup>1, 28</sup>; Jn. 12<sup>1</sup>).

## NOTES.

BETHANY BEYOND JORDAN. The conjectural site is on the Jordan, six miles north of its mouth into the Dead Sea. At an early date (Origen) the name Bethabara was substituted.

BETHSAIDA. The opinion that Bethsaida and Bethsaida Julias were two separate places is now generally discredited.

Magadan of Mt. 15<sup>39</sup> is a puzzle to commentators. Probably Magdala is meant.

Ephraim in the wilderness; site conjectural only.

## APPENDIX V

### THE SYNOPTIC PROBLEM

A **PROBLEM** is something put forward as a question for discussion ; a question to be solved, or a difficulty to be explained.

In the Synoptic Problem the question for discussion is this : How does it come about that in the three Synoptic Gospels many of the sayings and incidents are related in almost identical words ? A careful comparison of the three Gospels shows that "if Mark is divided into 100 sections, 75 of those sections appear again both in Matthew and Luke, and a further 21 of them appear again either in Matthew or Luke." Of the very close resemblance between the different Gospels two examples must here suffice. Compare Mt. 8<sup>3, 4</sup>, Mk. 1<sup>41-44</sup>, Lk. 5<sup>13, 14</sup> ; and Mt. 9<sup>5, 6</sup>, Mk. 2<sup>9-11</sup>, Lk. 5<sup>23, 24</sup>. And another question is this. Assuming for the moment that two of the three evangelists copied from the third, how are we to explain the further problem that arises when we find that these two contain sayings and incidents, again in identical or almost identical words, when these sayings and incidents are altogether absent from that Gospel from which we assume that the others copied.

In what follows I give only the conclusions at which scholars have arrived without entering into any discussion on the matter. Nor will my space allow me to give illustrations from the Gospels of the facts or truths summarised.

The first obvious conclusion is that the three Gospels were not entirely independent biographies of our Lord but that each drew his information from a source or sources accessible to one or both of the others.

The second conclusion is that Matthew and Luke, working independently, incorporated into their gospels the greater part of the Gospel of Mark, or a document closely resembling *Mark* which may have been earlier and shorter (*Ur-Marcus*) or may have been a later form than the Gospel we now possess.

A third conclusion now generally accepted is that Matthew and Luke used in common, not only a Marcan document, but also another document which no longer exists but is commonly described as *Q* (*Quelle*=a source). It is believed that the *Q* document consisted mainly of sayings and that it was written at an earlier date than *Mark*. As to whether Mark himself knew this document or not scholars are not agreed.

There is a fourth conclusion (Streeter's theory), relating to *Luke* only, which is of recent date and not yet generally accepted, but which has much to recommend it. It is that the author of the third Gospel had another written source for his information besides *Mark* and *Q*. This source is supposed to have been another earlier Gospel, called *Proto-Luke* (i.e. first-Luke) written and arranged by Luke himself before Mark wrote his Gospel but not published. One reason for this theory lies in the fact that Luke often gives us information which is to be found in *Mark* also but which has evidently not been taken from *Mark*.

Some other points worthy of notice and connected with the Synoptic Problem are :

1. If it be asked why we have no written Gospel earlier than about A.D. 65 the answer is that no need was felt at that time for such a Gospel because the end of this world was thought to be imminent. The need for Gospels arose when the activities of the Christian church began to spread and something authoritative was required to supplement oral teaching.
2. It is possible that Papias, writing about A.D. 140, refers to *Q* when he states that, "Matthew in the Hebrew tongue wrote down the oracles (*logia*), and every man



interpreted them as he was able." The Hebrew tongue would here mean Aramaic from which the Greek of *Q* may have been a translation.

3. When Matthew and Luke copy from *Mark* they both have a tendency to shorten, not always in the same way, but each according to his special bias or purpose in writing his Gospel.
4. When Matthew and Luke make changes in what they take from *Mark* they generally tone down or soften something in Mark's account, especially in the case of passages which might seem to be derogatory to our Lord or His disciples. This fact has been taken as one evidence of the priority of Mark's Gospel.
5. Luke reproduces the order of Mark much more nearly than does Matthew. Whereas Matthew groups his materials according to subject matter (*cf.* the Sermon on the Mount), Luke seems to take Marcan and non-Marcan materials alternately.
6. It appears that some sections of *Q* have been lost altogether, for there are some which are found in *Matthew* only and some in *Luke* only.
7. Sometimes Matthew and Luke agree together in differing from Mark. These agreements show (a) attempts to clear up ambiguities, (b) improvements in style. It has been suggested that these passages show that they used a Mark Gospel which was later than the one we possess.
8. Luke has a tendency to omit altogether considerable passages of *Mark*, much more so than does Matthew. In particular Luke omits Mk. 6<sup>45</sup>-8<sup>26</sup>. This is called 'The Great Omission.'

## APPENDIX VI

### PARABLES WITH THEIR LESSONS

THE following notes are intended rather as helps towards complete elucidations than as complete explanations themselves. I have not attempted to give more than just the central truth or kernel of each parable. The student is recommended to supply for himself the interpretation of the details, an occupation from which he cannot fail to derive both pleasure and instruction. I have in most cases hinted at the introduction (*pro parabola*) and application (*epi-parabola*) these being "invariably the finger-posts pointing to the direction in which we are to look for the meaning—the key to the whole matter." I have adopted the order, and often suggestions for an explanation, found in Archbishop Trench's *Notes on the Parables*.

THE SOWER, Mt. 13<sup>3-8</sup>, 18-23, Mk. 4<sup>3-8</sup>, 14-20, Lk. 8<sup>5-8</sup>, 11-15.

This is a fundamental parable which illustrates our Lord's reason for speaking in parables. This is to be His popular method of teaching. The parable introduces the scenery and the familiar doings of daily life as seen from the edge of the lake. It compares the relations between the teacher and the taught with those between the sower and the soil. It teaches that the word of God (the seed) bears fruit, good, bad or indifferent, according to the character or heart (the soil) of those who receive it. It is explained by our Lord Himself.

Archbishop Trench has pointed out that the seven parables of *Matthew* 13 are progressive, each succeeding stage implying a virtual combination of all that has gone before it. They succeed one another in a logical order and together constitute a complete and harmonious whole.

THE TARES, Mt. 13<sup>24-30, 36-43</sup>, also explained by our Lord. The visible Church, the embodiment of the Kingdom, is to have its intermixture of good and evil until the end of time ; there will always be real and professing Christians ; the final separation will take place at the Day of Judgment.

Some commentators interpret the field as the world, not the Church.

• THE MUSTARD SEED, Mt. 13<sup>31, 32</sup>, Mk. 4<sup>30-32</sup>, Lk. 13<sup>18, 19</sup>,

draws attention to the immense difference between the beginnings of the Kingdom (Christianity) and its consummation. Christ uses popular language. 'Small as a grain of mustard seed' was a proverbial expression.

THE LEAVEN, Mt. 13<sup>33</sup>, Lk. 13<sup>20, 21</sup>, relates also to the marvellous increase of the Kingdom of God, declaring its hidden working, its mysterious influence on the world. It is a new power brought into the world from above. While the Mustard Seed announces the outward, the Leaven announces the inward might of the Kingdom.

THE HID TREASURE, Mt. 13<sup>44</sup>, spoken, not to the multitude as were the others, but in the house (ver. 36) to the inner circle of disciples ; represents the Kingdom of God, not in general but as a personal thing. Having found Christ the finder will not let Him go, but will joyfully renounce his dearest possession to make the found treasure his own.

THE PEARL, Mt. 13<sup>45, 46</sup>, is the complement of the above. All partakers of the blessings of the Gospel may be ranged under one or the other. Here is a 'seeker', not a 'finder' ; the search is unremitting and deliberate. "The case of Jew and Gentile will respectively exemplify the contrast between the Pearl and the Hid Treasure."

THE DRAW-NET, Mt. 13<sup>47-50</sup>, resembles nearly the Tares. The fishermen draw the net

to the shore before sorting the fish. The disciples, 'fishers of men' must not be discouraged if they draw into the Church some worthless members. The separation is to be waited for. The angels of heaven are the separators.

THE UNMERCIFUL SERVANT, Mt. 18<sup>21-35</sup>, arises out of Peter's question, 'Lord, how oft shall my brother sin against me and I forgive him? till seven times?' It illustrates the duty of unlimited forgiveness and that repentance is a condition of forgiveness. The severity of God endures only until the sinner is brought to acknowledge his guilt. God, who can greatly forgive can also greatly punish.

THE LABOURERS IN THE VINEYARD, Mt. 20<sup>1-16</sup>.

In answer to Peter's question, 'What shall we have?' (19<sup>27</sup>), is summed up with the saying that contains its moral, 'So the last shall be first and the first last' (20<sup>16</sup>). The parable is a warning addressed to all men in possession of special privileges; thus a warning to the Apostles first (in answer to Peter's question), and through them to all believers "Eternal life is the result not of work but of grace." Reward is not by time but according to the spirit of the worker.

THE TWO SONS, Mt. 21<sup>28-32</sup>,

begins a series of parables answering the question, By what authority doest thou these things? etc. (ver. 23). The one son represents the chief priest and elders, the other repentant sinners. A secondary application of the parable is to Jew and Gentile.

THE WICKED HUSBANDMEN, Mt. 21<sup>33-45</sup>, Mk. 12<sup>1-12</sup>, Lk. 20<sup>9-18</sup>,

introduced by the words, 'Hear another parable', that is, another warning and rebuke; illustrates the patience and long-suffering of God, the treatment which the Messiah will suffer at the hands of the Jewish leaders, and God's final punishment. The vineyard is the Church, primarily of Israel, which will be given to the Gentiles. All three Evangelists note the exasperation of the chief priests and

Pharisees on their perceiving that the parable was spoken against them (ver. 45).

THE MARRIAGE OF THE KING'S SON, Mt. 22<sup>1-14</sup>, spoken in the Temple when the Pharisees were exasperated against Jesus and tried to lay hands on Him. It completes the preceding parable. The lesson is that the Gospel, rejected by our Lord's Jewish opponents, will be offered to a wider circle, particularly Jews. The Gentiles are called in later, some good some bad. The man without a wedding garment was without righteousness. The servants are (i) the prophets, (ii) John the Baptist and Jesus.

THE TEN VIRGINS, Mt. 25<sup>1-13</sup>, is closely connected with the last verses of 24, and like the next two refers to the Judgment. The coming of the Bridegroom is the Advent of the Lord at the last. The virgins are all who profess to be waiting for the son of God from heaven. The foolish lacked the living principle of faith; their religion is all husk and no kernel. What is outward is the lamp, what is inward the oil. The purpose of the parable is to impress on all members of the Church their need of prudence and vigilance—watchfulness over their inward state.

THE TALENTS, Mt. 25<sup>14-30</sup>.

The virgins are *waiting* for their Lord, here the servants are *working* for Him. God's servants must use their endowments in His service, which is also that of their fellow-men. The real reward is a place in the Kingdom to share in the Messianic joy. It is not a question of much or little, but of loyal purpose and honest endeavour. The two talent man gets the same reward as the five talent man.

THE SHEEP AND THE GOATS, Mt. 25<sup>31-46</sup>.

A picture of the final Judgment, when not only members of the Church but all nations will be judged. Works of kindness are required. Our Lord has a mission of redemption and His servants share His mission and continue His work.

THE SEED GROWING SECRETLY, Mk. 4<sup>26-29</sup>, illustrates the growth and progress of (i) the universal Church, (ii) any single soul. The sower is the Lord Himself, and those who under Christ preach His Gospel, the seed of God.

THE TWO DEBTORS, Lk. 7<sup>41-43</sup>, called forth by the incident of the woman sinner with the alabaster cruse of ointment, teaches that a sense of sin and a yearning for forgiveness must precede forgiveness and is necessary that we may know the greatness of God's love.

THE GOOD SAMARITAN, Lk. 10<sup>30-37</sup>, grew out of the lawyer's questions, "What shall I do to inherit eternal life?", and "Who is my neighbour?" It teaches that "love must know no limits of race and ask no inquiry, Who needs me is my neighbour" (Peake).

THE FRIEND AT MIDNIGHT, Lk. 11<sup>5-8</sup>, follows the disciples' request, "Lord, teach us to pray." Christ, after giving the model of the Lord's prayer, instructs them *in what spirit* they must pray. The moral is given in the concluding words, *Ask, seek, knock*, denoting an ascending scale of earnestness.

THE RICH FOOL, Lk. 12<sup>16-21</sup>, a warning against covetousness, called forth by the request, "Master, speak to my brother, that he divide the inheritance with me!", teaching (i) that a man's life consists not in his goods, and (ii) that we should have more trust in God's providence, as is shown in what follows, in the mention of the ravens and the lilies.

THE BARREN FIG-TREE, Lk. 13<sup>6-9</sup>, following the news of Pilate's cruel treatment of certain Galilæans, 13<sup>1</sup>. The barren tree is the Jewish Church hindering the spread of the Gospel. It is also every sinner. The vine-dresser is the Son Himself, the Intercessor for men. The digging about and manuring was the Lord's and His Apostles' ministry. We are shown the long-suffering and the severity of God. Repentance would have brought forgiveness.



THE GREAT SUPPER, Lk. 14<sup>15-24</sup>,  
spoken at a meal with one of the chief Pharisees. A guest had expressed some sympathy with Jesus (ver. 15), with some degree of self-satisfaction. The certain man is God; the invited guests are the priests and elders, the scribes and Pharisees; the servant is Jesus. The second class of invited guests were the outcast Jews. The poor, the maimed, the blind and lame are the Gentiles. The penalty of refusal is exclusion from the Gospel Kingdom.

THE LOST SHEEP, Mt. 18<sup>12-14</sup>, Lk. 15<sup>3-7</sup>.

"Then drew near unto him all the publicans and sinners for to hear him" belongs to this and the next two parables. The murmurings of the scribes and Pharisees (ver. 2) furnish the motive of the three parables. Christ contrasts the liberal joy of heaven with the discontents and envious murmurings of earth. The lost sheep is any repentant sinner who has sinned from ignorance, the ninety-nine are Pharisees whose righteousness is of the old dispensation, merely legal.

THE LOST PIECE OF MONEY, Lk. 15<sup>8-10</sup>.

Here the Church is personified in the woman; the candle is the Word of God, the piece of money is the sinner unconscious of his sin. In losing the piece the Church is not altogether without fault. Like the last, this parable shows the *seeking* love of God.

THE PRODIGAL SON, Lk. 15<sup>11-32</sup>.

The two sons are (i) penitent sinners and proud sinners, (ii) the Gentile world and the Jewish synagogue. The parable (1) pictures for us sin, penitence, forgiveness, (2) answers the murmuring Pharisees, for which purpose the elder brother is introduced, (3) the refusal of the elder son to go into the feast is the refusal of the Jews in the apostolic age to take part in the reception of the Gentiles into the Church.

THE UNJUST STEWARD, Lk. 16<sup>1-9</sup>,

a parable of Christian prudence addressed to all disciples (ver. 1), not only the Twelve. In the verses which follow

(10-13) not prudence, but fidelity in the dispensation of earthly things is urged, the fidelity being the choosing of God rather than mammon. The lessons are (i) use the same energy and cleverness in seeking the Kingdom of God as the clever rogue uses in business, (ii) make a right use of wealth. Let it not lead to laziness and vice, employ it in deeds of mercy and usefulness.

NOTE. We must not think that the rich man is Jesus or God, or that He admires the steward's deception.

THE RICH MAN AND LAZARUS, Lk. 16<sup>19-31</sup>, addressed to the Pharisees. The primary object of the parable is to teach the fearful consequences of unbelief—subordinately, the consequences of the abuse of wealth and hard-hearted contempt of the poor. The sin of Dives in its root is unbelief, the sin of a worldly minded Pharisee. Lazarus' name, 'God is my help' shows that he had faith. Again, Dives represents the Jews, faring sumptuously on God's promises, Lazarus the Gentiles, 'strangers from the covenant of promises.' The five brethren are all those who, with like advantages, are tempted to the same misuse of their spiritual privileges.

UNPROFITABLE SERVANTS, Lk. 17<sup>7-10</sup>, teaches us that we are servants, who are not to question our Master's will, but to fulfil it, with joyful obedience, if we can, but if not, as a necessary duty. We do no favour to God in serving Him, He does us favour in accepting our service.

THE UNJUST JUDGE, Lk. 18<sup>1-8</sup>, is addressed to the disciples, and stands in close relation with all that has just gone before (17<sup>22</sup>). It teaches the necessity of constant prayer. "If a bad man will yield to the mere force of the importunity which he hates, how much more certainly will a righteous God be prevailed on by the faithful prayer which He loves." The adversary is the Evil One.

THE PHARISEE AND THE PUBLICAN, Lk. 18<sup>9-14</sup>, spoken against spiritual pride and self-exaltation, accompanied with a contempt of others. It teaches us in what

spirit to pray, to think of our own sins rather than of the sins of others. The Pharisee confesses no sins. The concluding words, "For everyone that exalteth himself," etc. forms a transition to the bringing of children to Jesus (15-17).

THE POUNDS, Lk. 19<sup>11-27</sup>, spoken to the multitude, "because he was nigh to Jerusalem, and because they supposed that the Kingdom of God was immediately to appear." Its purpose, to repress impatience and to teach the need of patiently waiting for Christ, and actively working for Him. The nobleman, or prince, i.e. Jesus, departs to heaven to be invested with the Messianic Kingdom. The Lord's return may be either (i) at the destruction of Jerusalem, or (ii) at the Day of Judgment (Parousia). Praise and rewards are distributed to the faithful, punishments more or less severe to those who have abused their opportunity.

# APPENDIX VII

## OUR LORD'S MIRACLES

MIRACLES	LOCALITY	Mt.	Mk.	Lk.	Jn.
<i>Narrated in all four Gospels</i>					
1. Feeding of the five thousand	Bethsaida Julias	14	6	9	6
<i>Narrated in three Gospels</i>					
2. Peter's wife's mother	Capernaum	8	1	4	
3. A leper	a city in Galilee <i>Lk. 5<sup>12</sup></i>	8	1	5	
4. A man sick of the palsy	Capernaum	9	2	5	
5. Man with withered hand	Capernaum	12	3	6	
6. Demoniac child (epileptic)	Mt. Hermon	17	9	9	
7. Stilling the storm	Sea of Galilee	8	4	8	
8. Gadarene demoniac (Legion)	Gadara	8	5	8	
9. Jairus' daughter	Capernaum	9	5	8	
10. Woman with an issue of blood	near Capernaum	9	5	8	
11. Walking on the water	Sea of Galilee	14	6		6
12. Blind Bartimæus	Jericho	(20)	10	18	
<i>Narrated in two Gospels</i>					
13. Demoniac in a synagogue	Capernaum		1	4	
14. The centurion's son	Capernaum	8		7	
15. Blind and dumb demoniac	Galilee	12		11	
16. Syrophenician widow's daughter	near Tyre	15	7		
17. Feeding of the four thousand	Dalmanutha (Magdala)	15	8		
18. Cursing the fig-tree	Mount of Olives	21	11		
<i>Narrated only in one Gospel</i>					
19. Turning water into wine	Cana				2
20. The nobleman's son	Cana				4
21. The impotent man at Bethesda	Jerusalem				5

MIRACLES	LOCALITY	Mt.	Mk.	Lk.	Jn.
22. Draught of fishes	Bethsaida			5	
23. Raising the widow's son	Nain			7	
24. Two blind men	Capernaum	9			
25. A dumb demoniac	Capernaum	9			
26. Deaf and dumb man	Decapolis		7		
27. A blind man	Bethsaida		8		
28. Stater in fish's mouth	Capernaum	17			
29. A man born blind	Jerusalem				9
30. A woman with an in- • firmity	Jerusalem			13	
31. A man with the dropsy	Jerusalem			14	
32. Raising of Lazarus	near Bethany				11
33. Ten lepers	Samaria			17	
34. Malchus' ear	Gethsemane			22	
35. Second draught of fishes	Bethsaida				21

*Faith* on the part of the patient (aiding the miracle) or *belief* (as a result of it) is alluded to in the account of the miracles bearing the following numbers :

1 Jn. 6<sup>14</sup> ; 4 Mt. 9<sup>2</sup>, Mk. 2<sup>5</sup>, Lk. 5<sup>20</sup> ; 6 Mt. 17<sup>17, 20</sup>, Mk. 9<sup>19, 28, 24</sup>, Lk. 9<sup>41</sup> ; 7 Mt. 8<sup>26</sup>, Mk. 4<sup>40</sup>, Lk. 8<sup>25</sup> ; 10 Mt. 9<sup>22</sup>, Mk. 5<sup>34</sup>, Lk. 8<sup>48</sup> ; 11 Mt. 15<sup>31</sup> ; 12 Mk. 10<sup>52</sup>, Lk. 18<sup>42</sup> ; 16 Mt. 15<sup>28</sup> ; 18 Mt. 21<sup>21</sup>, Mk. 11<sup>22</sup> ; 19 Jn. 2<sup>11</sup> ; 20 Jn. 4<sup>53</sup> ; 24 Mt. 9<sup>29</sup> ; 29 Jn. 9<sup>37</sup> ; 32 Jn. 11<sup>40, 45</sup> ; 33 Lk. 17<sup>19</sup>.

The following miracles were performed on the *sabbath* : Nos. 2, 5, 13, 21, 29, 30, 31.

## APPENDIX VIII

### • PASSAGES PECULIAR TO MATTHEW

1 <sup>1-2</sup> 23	15 <sup>12, 13, 23, 24, 30, 31</sup>
3 <sup>14, 15</sup>	16 <sup>12, 17-19</sup>
4 <sup>13-16</sup>	17 <sup>6, 7, 13, 24-27</sup>
5 <sup>1, 5, 7-10, 14, 16, 17, 19-24,</sup>	18 <sup>4, 10, 14, 16-20, 23-35</sup>
27, 28, 31, 33-37, 38-39a, 41,	19 <sup>10-12, 28a</sup>
43	20 <sup>1-16</sup>
6 <sup>1-4, 5-8, 10b, 13b, 15, 16-18,</sup>	21 <sup>10, 11, 14-16, 28-32, 43</sup>
34	22 <sup>6, 7, 11-14</sup>
7 <sup>6, 12b, 15, 19, 20, 22</sup>	23 <sup>2, 3, 5, 7b-10, 15-22, 27b-28,</sup>
8 <sup>17</sup>	32, 33
9 <sup>13a, 27-31, 32-36</sup>	24 <sup>12, 14b, 20b, 30a</sup>
10 <sup>5b, 6, 8b, 16b, 23, 25, 36, 41</sup>	25 <sup>1-13, 31-46</sup>
11 <sup>1, 14, 15, 20, 28-30</sup>	26 <sup>1, 25, 50a, 52-54</sup>
12 <sup>5-7, 17-21, 36, 37, 40</sup>	27 <sup>3-10, 19, 24, 25, 43, 51a-53,</sup>
13 <sup>14, 15, 24-30, 35-53</sup>	62-66
14 <sup>28-31, 33</sup>	28 <sup>2-4, 9-10, 11-20</sup>

NOTE—*a* or *b* after a figure denotes the first or the second part of the verse.

A careful perusal of these passages will show that they illustrate in a marked manner the special characteristics of St. Matthew's Gospel. Thus the early chapters including the genealogy of Jesus, traced from David and Abraham, the adoration of the Magi, and the flight into Egypt show Jesus in His Royal character, as do also the last three chapters of the Gospels, including His crucifixion as King of the Jews, and His statement (before the Great Commission), "All authority hath been given unto me in heaven and on earth." Other chapters, notably 5, 6 and 7, show Him as the Lawgiver, superseding the Law of Moses. This is especially the Gospel of the Kingdom of Heaven



(mentioned 32 times), and of the Son of David (8 times). Written for Jewish converts it emphasises the fulfilment of prophecy and in it the author connects Judaism with Christianity. It is only in *Matthew* (16<sup>18</sup> and 18<sup>17</sup>) that the word 'Church' is mentioned while frequent allusions, direct and indirect, show that it is the Gospel of the future as well as of the past, a Gospel of Universality as well as of Messianic prophecy. It is the most eschatological of the synoptic Gospels. Jesus is represented as Judge, coming in Kingly power and the Kingdom of Heaven is frequently represented as the final consummation.

### PASSAGES PECULIAR TO MARK

The only passages of Mk. which are absent from *both* Mt. and Lk. are as follows : 2<sup>27</sup>, 3<sup>20, 21</sup>, 4<sup>26-29</sup>, 7<sup>3, 4</sup>, 32-37, 8<sup>22-26</sup>, 9<sup>29, 48, 49</sup>, 13<sup>33-37</sup>, 14<sup>51, 52</sup>; total, thirty verses.

This is what we might expect when we remember that both *Matthew* and *Luke* depend on *Mark* and that the author of each has taken what suited his purpose and expanded it in his own way. They both leave out 'picturesque though unimportant details' and 'the repetitions and redundances which are characteristic of Mark's style.'

The chief characteristics of *Mark* are its vivid and realistic details of action, gesture and words, its description of the effect upon the disciples and the crowds; of the miracles and teaching of Jesus and its emphasising of the Humanity of Jesus, His human needs, feelings of sympathy, anger and pity.

### PASSAGES PECULIAR TO LUKE

1<sup>1-2</sup> 52

3<sup>1, 2, 5, 6, 10-14, 23-38</sup> (cf.

Mt. 1<sup>1-17</sup>)

4<sup>13, 15, 17-21, 25-30</sup>

5<sup>39</sup>

6<sup>24-26, 34</sup>

7<sup>3-6a, 17-17, 29, 30, 40-50</sup>

8<sup>1-3</sup>

9<sup>31, 32, 43, 51-56, 61, 62</sup>

10<sup>1, 17-20, 29-37, 38-42</sup>

11<sup>1, 5-8, 12, 16, 27, 28, 36-38,</sup>

40, 41, 45, 53, 54

## PASSAGES PECULIAR TO LUKE—contd.

12 <sup>13-21</sup> , 32-33a, 35-38 (cf. Mt. 25 <sup>1-13</sup> ), 41, 47-50, 52, 54-57 (cf. Mt. 16 <sup>2, 3</sup> )	19 <sup>1-10</sup> , 11-27 (cf. Mt. 25 <sup>14-30</sup> ), 39-44
13 <sup>1-5</sup> , 6-9 (cf. Mk. 11 <sup>12-14</sup> )	20 <sup>34-35a</sup> , 36b, 38b
10-17, 22, 23, 25-27 (cf. Mt. 25 <sup>11, 12</sup> ), 31-33	21 <sup>19</sup> , 20, 22, 24, 26a, 28, 34-38
14 <sup>1-6</sup> , 7-14, 15-24 (cf. Mt. 22 <sup>2-10</sup> ), 28-33	22 <sup>15-18</sup> , 28-30a, 31, 32, 35-38, 43, 44, 48, 49, 51, 53b, 61a, 68, 70
15 <sup>1</sup> , 2, 7, 8-32	23 <sup>2</sup> , 4-12, 13-19 (cf. Mk. 15 <sup>6-9</sup> ), 27-32, 34a, 36, 39-43, 46b, 48, 51a, 53b-54, 56b
16 <sup>1-12</sup> , 14, 15, 19-31	24 <sup>10-12</sup> , 13-35, 36-49, 50-53
17 <sup>7-10</sup> , 11-19, 20, 21, 22, 25-27	
18 <sup>1-8</sup> , 9-13a, 34	

An examination of these passages will show clearly the special characteristics of this Gospel as the Gospel of Praise and Thanksgiving—five hymns in 1 and 2, and see 7<sup>16</sup>, 13<sup>13</sup>, 17<sup>16</sup>, 18<sup>43</sup>, 23<sup>47</sup>—as extending the blessings of the Gospel to the Gentiles (17<sup>9</sup>, 23<sup>2</sup>, 3<sup>6</sup>, 4<sup>25, 26</sup>, 10<sup>1</sup>), as the Gospel of Womanhood, and as showing Jesus' sympathy for the outcast, and for the poor and humble (10<sup>30-37</sup>, 12<sup>16-21</sup>, 14<sup>21-24</sup>, 15<sup>11-32</sup>, 16<sup>19-31</sup>, 18<sup>9-13</sup>), and as the Gospel of Tolerance (9<sup>54, 56</sup>) and of Prayer and Almsgiving (11<sup>1</sup>, 5-12, 18<sup>1-6</sup>, 9-14, 22<sup>44</sup>, 23<sup>34, 46</sup>). It is also the most literary of the Gospels, one noticeable feature of its style being seen in the number of its skilful contrasts, e.g. the doubt of Zacharias with the faith of the Virgin Mary, Mary and Martha, the Pharisee and the Publican, the Samaritan and the Priest and Levite, Dives and Lazarus, the repentant and unrepentant thieves.

The following passages, referred to elsewhere in the book, are quoted in full.

## THE PREFACE TO LUKE

1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, 2 even as they delivered them unto us,

which from the beginning were eyewitnesses and ministers of the word, <sup>3</sup> it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus ; <sup>4</sup> that thou mightest know the certainty concerning the things wherein thou wast instructed.

NOTE.—This Introduction to the Gospel is important for the following reasons :

1. It shows the purpose with which St. Luke wrote his Gospel.
2. It shows that *Luke* is only the first volume of one work, viz., the Gospel and *Acts*.
3. It shows that the author had other sources of information besides *Mark* and the Q document, that these were many and that they were eyewitnesses.
4. It shows that the Evangelist was at great pains to be accurate and to arrange his material in systematic order (not necessarily chronological).
5. It shows that Theophilus, possibly a Roman member of the Christian Church, or at least a catechumen, already possessed some preliminary instruction in the life and teaching of Christ.

The Introduction to the *Acts of the Apostles* is as follows :

1. The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach : <sup>2</sup> until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles whom he had chosen : <sup>3</sup> to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God : <sup>4</sup> and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me : <sup>5</sup> for John indeed baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

## THE SERMON ON THE PLAIN. LUKE 6<sup>20-49</sup>

20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor : for yours is the kingdom of God.  
 21 Blessed *are* ye that hunger now : for ye shall be filled.  
 Blessed *are* ye that weep now : for ye shall laugh. 22  
 Blessed *are* ye, when men shall hate you, and when they

shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice in that day, and leap *for joy* : for behold, your reward is great in heaven : for in the same manner did their fathers unto the prophets. 24 But woe unto you that are rich ! for ye have received your consolation. 25 Woe unto you, ye that are full now ! for ye shall hunger. Woe unto you, ye that laugh now ! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you ! for in the same manner did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them that hate you, 28 bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the *one* cheek offer also the other ; and from him that taketh away thy cloke withhold not thy coat also. 30 Give to everyone that asketh thee : and of him that taketh away thy goods ask them not again. 31 And as you would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye ? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye ? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye ? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do *them* good, and lend, never despairing ; and your reward shall be great, and ye shall be sons of the Most High : for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged : and condemn not, and ye shall not be condemned : release, and ye shall be released : 38 give, and it shall be given unto you ; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

39 And he spake also a parable unto them, Can the blind guide the blind ? shall they not both fall into a pit ?

40 The disciple is not above his master : but everyone when he is perfected shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 42 Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. 43 For there is no good tree that bringeth forth corrupt fruit ; nor again a corrupt tree that bringeth forth good fruit. 44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 The good man out of the good treasure of his heart bringeth forth that which is good ; and the evil man out of the evil treasure bringeth forth that which is evil : for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Everyone that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is like : 48 he is like a man building a house, who digged and went deep, and laid a foundation upon the rock : and when a flood arose, the stream brake against that house, and could not shake it : because it had been well builded. 49 But he that heareth, and doeth not is like a man that built a house upon the earth without a foundation ; against which the stream brake, and straightway it fell in ; and the ruin of that house was great.

## APPENDIX IX

### FROM THE OLD TESTAMENT TO THE NEW

THE book of *Daniel* deals with the time of **Antiochus Epiphanes**, 176-164 B.C., and was almost certainly written at about that time, the age of the Maccabæan revolt. In chap. 11 of the book the author gives a brief historical outline of the period from 550-167 B.C. This period of nearly 400 years includes :

1. The Babylonian Period 605-538 B.C.
2. The Persian Period 538-331 B.C.
3. The Greek Period 331-165 B.C.

Of the first two periods little need be said here.

In 586 B.C. Jerusalem was captured by the Babylonians. A large number of Jews were carried away into captivity ; the city itself was plundered and razed to the ground.

In 539 B.C. **Cyrus**, King of Persia, conquered Babylonia, and Syria and Persia were brought under his control. One of Cyrus' earliest acts was to allow a large number of Jews to return to Judah.

Between 336 and 323 B.C. **Alexander the Great**, son of Philip, King of Macedon, overthrew the Persian power, and the period of Greek influence began. Greek civilization now extended from Asia Minor to the Indian desert. On the death of Alexander the Great, his kingdom was divided among his generals. The Jews found themselves between two kingdoms, that of Ptolemies in Egypt and that of the Seleucids in Syria.

It is a remarkable fact that we know nothing of the history of Israel during the long years of exile, and nothing of what took place during the 70 years between the return from captivity and the rebuilding of the Temple. "The



history of Israel appears to come to an end 400 years before the coming of Jesus." This period includes "the downfall of Persia; the conquests of Alexander, which changed the face of the world; the subtle penetration of Jewish life by the Greek spirit; the attempt of Antiochus Epiphanes to root out the Jewish religion; the Maccabæan rising and all that followed it; the creation of the Judaism into which Jesus came." (Peake).

It is the latter part of this period which we propose to pass in review.

The opening part of the book of Ezra records the arrival in Jerusalem of a large number of exiles from Babylon in the first year of Cyrus (537) and states that they at once proceeded to restore the Temple.

In 536 the work of rebuilding was stopped by the opposition of the Samaritans, and nothing more was done until 520. Under the leadership of Joshua and Zerubbabel the building was begun again and completed in 516.

From 516 to 446 there is a complete gap in the history of Israel.

In 446-5 the city walls were rebuilt by Nehemiah, a great reformer and a great personality. But though he initiated many reforms it was left to Ezra to accomplish them. Under Ezra the Jews of Jerusalem sealed a covenant by which they now definitely separated themselves from foreigners, abandoned intermarriage with them, once more regularly observed the Sabbath and paid a Temple tax. It is generally held that the *synagogue* as an institution came into being during the Exile and it is thought that Ezra and Nehemiah set up synagogues in the country towns of Judah as places of worship on the sabbath and as schools of instruction and theological discussion where the Law was read and expounded during the week. But there is no actual evidence of the existence of synagogues earlier than during the second century B.C.

We have seen that after the conquests of Alexander the Jews came under Greek influence. Alexandria, the greatest of all Greek colonies, gathered the greatest scholars

of the world. Jews were welcomed, and Greek and Jewish thought blended. Here the Jewish Scriptures were translated into Greek, and to this period belongs the *Septuagint* (LXX), a Greek translation of the Law, traditionally ascribed to 70 or 72 scholars working under the patronage of Ptolemy Philadelphus (284-247) at Alexandria. Greek customs prevailed even in Judæa as late as 175 B.C.

The change back to Judaism came about in the reign of **Antiochus Epiphanes** (176-164 B.C.). Greek influence was then at its height. The Temple became a temple of Zeus in which swine's flesh was offered at the altar, the high priests themselves officiating. Jewish observances were punished with death and there were martyrs everywhere. At last an old priest **Mattathias** slew one of the renegade priests, the king's officer. He fled into the mountains with his five sons and was joined there by a few of the faithful who were zealous for the Law.

On the death of Mattathias his place was taken by his son **Judas the Maccabee**, the founder of the Hasmonæan dynasty, who, after several minor victories, took possession of Jerusalem in December 165 B.C. and cleansed the Temple. This cleansing of the Temple was the origin of the *Feast of the Dedication* (see p. 182). But the Jews were not yet strong enough to be independent. The Syrians were too near and too powerful.

It was not until 153 when Syria was divided into two factions, each of them making bids for the support of the Jews, that **Jonathan**, the brother of Judas (who had died patriotically fighting), was able, by the aid of the Syrian King Belas, permanently to recover Jerusalem. From this time the Maccabees were high priests and rulers in Jerusalem for nearly 90 years, and high priests for another generation. The Maccabæan revolt had saved the Jews from complete Hellenisation.

In 142 B.C. Jonathan was treacherously killed and was succeeded first by another brother **Simon** under whom the Jews enjoyed complete religious freedom, and then by Simon's son **John Hyrcanus**. Hyrcanus considerably

extended Jewish territory. Simon had already annexed Joppa and some other towns, Hyrcanus added Shechem, Samaria and the Greek city of Scythópolis. He destroyed the Samaritan temple on Mount Gerizim (see p. 55) which was never rebuilt, though the Samaritans have continued their particular form of worship until this day.

Then followed in quick succession Aristobulus I (105-104) who added Galilee to his pontificate, and **Alexander Jannæus** (104-78) who had himself formally called 'King' and added more territory to his kingdom, so that at the end of his reign he ruled over almost the whole of Palestine. To such an extent had Jewish territory increased since the days of Jonathan. In 142 B.C. it had stretched to a radius of no more than about 20 miles from Jerusalem.

Let us pause for a moment to consider the social and religious condition of Palestine a century before Christ appeared on earth.

Ezra and Nehemiah had left a settled form of government in Jerusalem, and had established there a council of elders and priests who formed an ecclesiastical court to interpret the Law and enforce its obedience. During the Exile the people had become truly conscious that the bond which kept them together and separated them from other peoples was a religious bond. They became a Church rather than a nation, and the faith of the religious community survived all foreign oppression and centuries of persecution. It was then that the synagogue must have become a permanent institution, and after each destruction of the Temple, *synagogue worship* must have assumed greater and greater importance. "The moral gains of the captivity" says Gwatkin "were immense. The destruction of the Temple, the exile from Jerusalem, the reaction from Babylonish immorality, the purer influence of Persia—all contributed new life and spirituality to the old religion; and the rise of synagogues gave permanence to the result." The *Sabbath* as an important feast existed in pre-exilian times but its rigid observance was increasingly enforced in

the later days of Exile. There were *scribes* before the Exile, but one of the most famous of all scribes was Ezra who, being accounted 'a ready scribe' (Ez. 7<sup>6</sup>) left Babylon to go to Jerusalem for the purpose of teaching the Law to the people. As the prestige of the high priests declined, that of the scribes increased. Their function, as we have already seen, was to determine in every kind of circumstance what course of action the Law required, and their teaching, often excellent but sometimes futile and childish, constituted what is known in the Gospels as the *Tradition of the Elders*, embodied at a much later period in the Mishnah about A.D. 200, and later still in the two Talmuds, a sort of Rabbinical 'Hansard'.

The *Pharisees* are first heard of towards the end of the Maccabæan struggle. They were the spiritual descendants of the *Chasidim*, or 'pious ones' who formed the nationalist party in the land, and who had supported the liberators of their faith and country. "In some respects they resemble the English Puritans of the seventeenth century. Both paid the utmost regard to Scripture, both numbered in their ranks men of the most earnest piety, and in both an unduly scrupulous attention to matters of minor importance produced a large amount of hypocrisy . . . . Both in their strength and weakness the Puritan and Pharisee are nearly related" (Foakes-Jackson). The *Sadducees* originally represented a reaction from the Pharisees. They were the party of political power and official influence, less scrupulous and less zealous in their religious conduct than the pious and more theological party. The *Sanhedrin* (p. 49) is thought to have had its origin about the time of John Hyrcanus, and, though its power varied very much from time to time according to political circumstances, it was almost absolute for some years after the death of Jannæus. Very little appears to be known of the origin, or even of the meaning of the name, of the *Essenes*, a strict sect, outsiders from Judaism, who abstained from marriage, the use of meat and wine, wore white garments, had community of goods, strictly observed the

Law of Moses but had no sacrifices. Their ideal was to form a Kingdom of God isolated from the world.

Aramaic was the popular language of all the people of Palestine, except in the Greek cities established by Alexander the Great. All literature, except that of the Jews and Samaritans, was Greek up to the third century A.D. Hebrew as a language might have died out altogether, had it not been for the scribes. The rich everywhere affected Greek culture.

To return to the history of Israel. We are now approaching a turning point the result of which will be a long subordination to Rome and a change of dynasty from Hasmonæan to Idumæan : on the death of Jannæus' widow in 69 B.C. there were three claimants for power. They were, her son Aristobulus who led the Sadducean nobles, the Pharisees who were the chosen leaders of the people, and **Antipater, the Idumæan** who, with Aretas, King of Arabia, besieged Jerusalem on behalf of John Hyrcanus, a brother of Aristobulus.

This was Rome's opportunity. In 63 B.C. Pompeius took the city of Jerusalem and stormed the Temple. The Hasmonæan kingdom came to an end and with it the independence of the Jews. Hyrcanus, a weak man, was left as high priest in subordination to the Roman governor of Syria, but Antipater was now the real ruler in Judæa.

One result of the Roman conquest was a new Dispersion of the Jews (Diaspora). There formed a settlement in Rome, established synagogues, and made converts. The Jews of the different Dispersions were more keen to proselytise than those of Palestine, a fact which has importance for their future history. They were many semi-Jews among these converts who later provided many recruits for Christianity.

Antipater maintained his position in Judæa by favour, first of Pompeius, and after Pharsalus (48 B.C.) by that of Julius Cæsar. Hyrcanus was high priest when Julius Cæsar was killed on the Ides of March, 44 B.C., and Antipater's son, Herod, afterwards **Herod the Great**,

held a military command in Galilee. When Antipater was poisoned in 43 B.C. Herod was a friend and supporter of Cassius ; but when Cassius was slain at Philippi in 42 he cleverly attached himself to the party of Mark Antony and Octavius Cæsar (afterwards Augustus).

In 40 B.C. there came a strange diversion. Mark Antony and Octavius quarrelled. The Parthians over-ran Syria and put a Hasmonæan king, Antigonus, on the throne, and compelled Herod to flee. But for a short time only. The Parthians were driven out in 39, and Herod was made king by Octavius and Antony, but he was now opposed by the Jews of both Judæa and Galilee. In 36, with the aid of the Romans he re-captured Jerusalem with great slaughter. He connected himself with the Hasmonæan dynasty by marrying Mariamne, a niece of Antigonus, who had been executed, and he appointed a creature of his own, an Egyptian Jew, as high priest, to hold office only during the king's pleasure. Thus the priestly aristocracy lost prestige and power.

Herod's rule has already been described (p. 11) and little more need be said here. The two outstanding features of his reign were his magnificence and his ferocious cruelty, the latter exercised particularly on members of his, or rather his wife's, family. He was hated by his Jewish subjects, especially on account of his Hellenising influence. Of the splendour of his reign the building of the temple at Jerusalem was only one evidence of many. He built new cities like Cæsarea on the coast, and Sebaste (formerly Samaria), and made Jerusalem the finest city in the East. Outside Palestine he made his influence felt no less. He built a temple to Apollo at Rhodes, colonnades at Antioch, public buildings at Nicopolis, a portico at Chios, and gave handsome gifts to Athens, Sparta, Tyre, Damascus and other Greek cities.

"It is important to remember the facts of the reign of Herod in connexion with the rise of Christianity, because the kingdom of Herod bore some external resemblances to the kingdom of the Messiah anticipated by the Jews. It



was co-extensive with the empire of David and Solomon ; it saw a new and fairer temple arise, and an age of prosperity such as had never been known before in Israel. But how clearly did the nature of Herod's kingdom demonstrate the vanity of earthly dominion ! Founded by craft and servility, secured by treachery, and cemented by blood, it fell to pieces, when he, whose master mind created it, died of a loathsome disease at Jericho" (Foakes-Jackson).

In what has gone before little has been said of the changes in religious thought and spiritual life during the transition period. Yet these were very great. The Judaism of the New Testament is not at all the same as that of the Israelites in the days of Moses. During the Babylonian captivity the religion of the Jews was greatly modified both by their life among foreigners and by the Hellenism that pervaded the whole of the East after the conquests of Alexander the Great. The pagan menace to their religion during the Maccabæan struggle had two apparently contradictory results. On the one hand it made the religion more formal, the written law being fenced in with innumerable regulations or by-laws for the conduct of daily life, and on the other it gave fresh guidance to the religiously minded. It was during this time that the apocalyptic tradition grew up which has its setting in the Book of Daniel and the Book of Enoch. It was during this period that the ideas arose of a personal Messiah, of a coming kingdom of God and of a resurrection and Messianic salvation, all of which helped to shape the religious faith of the Jews of Palestine and elsewhere in the world in the time of our Lord, and all of which profoundly influenced the writers of the Gospels and other Books of the New Testament. The Sadducees alone had not been influenced by these movements. To them the prophets counted for nothing.



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